

THE GREAT PHYSICIAN

BY

REV. W. E. BOARDMAN.






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THE GREAT PHYSICIAN

(JEHOVAH ROPHI).

By REV. W. E. BOARDMAN,

AUTHOR OF "THE HIGHER CHRISTIAN LIFE," "FAITH WORK,"
"GLADNESS IN JESUS," "IN THE POWER OF
THE SPIRIT," ETC.

JESUS CHRIST MAKETH THEE WHOLE. — *Acts ix. 54.*



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AN ACKNOWLEDGMENT.

IN committing this book to the press, a grateful acknowledgment of the aid received in its preparation is due both to God the giver of it, and to his precious servants through whom it has come.

Help of great value has come through a channel so unexpected as to make it a glad surprise. At midsummer, when leaving for Sweden, the manuscript was placed — ready, as I thought, for the printers — in the hands of the publishers. At midwinter, on my return to London, I found awaiting me notes on the manuscript and a letter to the publishers from a physician whom I have never seen, containing such warm commendation of the book — and what was better, such judicious criticisms and wise suggestions — that I have been constrained to revise the whole, and to rewrite no small part of the manuscript. Under God I owe to the publishers much, not only for this help from a medical man in whom they could place all confidence, as

one both competent to judge, loyal to Christ, and unbiassed by partiality, but also for other things.

From the first, both Mr. Morgan and Mr. Scott have shown in our personal intercourse about the matter an interest quite above all consideration about the money or reputation involved. This did not surprise me. Already they have published the book "*Dorothea Trudal*," and also in the "*Christian*" such authentic accounts of healing through faith as had come to their hands.

Therefore I felt assured that they were seeing the dawning indications of a restoration of faith in our Lord as the Healer. But what impressed me greatly, in our first conversation about the matter, was the deep conviction they both expressed of the need of a book in which the real Scriptural foundation for confidence in the perpetuity of the privilege, whether known or not, of healing through faith should be presented. The more thoughtfully and prayerfully I considered their suggestion, the more I saw in it the good hand of God ; and this impelled me to search the Scriptures, where I found indeed abundant and satisfactory testimony to our gracious Lord as the Healer, and ground of assurance doubly sure that the privilege of accepting and having him as the Healer of all our diseases has never been withdrawn.

The suggestion of the name "*Jehovah Rophi*,

the Lord thy Healer," as a title for the book, came from Mr. Scott. By it our Lord is presented as the central source from whom all things pertaining to this matter flow ; and it serves also, like the mitre of the High Priest, to put the glory of all upon the brow of the Holy One to whom it belongs. All consequences rest with the Lord. Responsibility to make sure that we are following Him has been deeply felt by each of us ; not less, I am sure, by the publishers than by the author.

Touching this the physician in his letter says : " I return the manuscript with thanks. The perusal of it has been a privilege to me, and I think has brought added blessing. My opinion is that it ought to be published. I do not wonder, however, that you have hesitated. It will carry these wonderful statements to the minds of thousands with far greater weight than if they had come from many others ; and if after all it should be found not of God, the effect would be disastrous. But I for one have no doubt that it is of God. The cases given are striking in the extreme, and many of them not to be accounted for in any ordinary way. From a medical point of view, this is my decided opinion. My conviction is that Jesus has once again secured the ear of his true Church, and is telling her that he remains unchanged and willing to manifest himself as the deliverer from all Satan's bondage, and the de-

stroyer of all his works. I expect to see greater things still done in the name of Jesus, whom the world is yet in so many ways rejecting."

In this connection the physician urges a caution so needful and so well expressed that the best possible way of giving it will be in his very words, as follows: "There are many counterfeits, and there will be more. True servants will ever direct to our Lord Himself; impostors in His name will draw the unwary to *themselves*. If anywhere, 'Jesus only' must be the watchword here."

And after all, do the best we can, our Lord Himself, who so exposed the seven sons of Sciva the Jew, must be implicitly trusted as the detector of counterfeits, even as we rely upon Him as the worker of the real works of healing. Yes, our motto in all things and forever must be "Jesus only."

In his letter to the publisher, the physician suggests that it might be well to call attention more decidedly to the fact that the Lord acts in many different ways, and he refers to the way in which the Lord led Dr. Gorrequer Griffin (see "Indications in England continued," page 155), in asking and receiving the healing of the true children after all other hope for them was gone; then adds:—

"I believe many Christians can and have all along been able to look up to Jesus thus, and

can testify to many answers to prayer. I myself can do so largely, and indeed as a medical man for over twenty years I never have exalted the means above the Lord. In many cases also I have known friends and patients raised up in answer to prayer when I knew that all means had failed.

“Then again, I have known the Lord to guide to means and to particular physicians and surgeons in answer to prayer for cure, when afterwards I have had the weightiest reasons for believing that had it been otherwise, the patients had died.

“Then again, perhaps, greater stress might be laid upon the truth that as the design of all such dealing is the glory of God in the salvation of souls from sin and the perfecting of His people, He may sometimes, perhaps often, have to give disease rather than remove it. Sometimes, also, as in Miss Havergall’s case, when he was revealing to her his mighty power to keep her in rest and in *patience* and *joy*, even in *pain*. He may keep in disease for such or other purposes. This I also know personally, and the year of my greatest bodily suffering was the grandest year of all my Christian life. It is well that the child of God should realize that ‘all things are of God.’”

With my brother I also know the power of

God, and the love of God, and the great good He brings to us through times of suffering under bodily maladies ; and I am sure, also, that it is a gracious and precious privilege in such times to look to the Lord for guidance as to remedies, or as to physicians or surgeons. No doubt life is saved in this way often, not to speak of the alleviation of pain, which is a great boon ; but I know of a far greater privilege, and a far more excellent way. I have tried both. There is no other remedy so quick or so effectual as the power of God, nor any other physician to compare a moment with Jehovah Rophi, the Lord thy Healer. I have great cause for gratitude to God that again and again he has given me excellent physicians and effectual remedies. They were the best I was prepared to ask and receive. But my heart overflows with grateful, adoring wonder that after six of the seven decades of my life, now threescore years and ten, had gone on without direct faith in Him as the Healer by His own mighty power, He has at last brought me to look to Him and rest in His love, assured that His power will be used directly in response to prayer in every case alike, in little or great attacks ; and I must say in truthfulness that the last ten years of my life — years from sixty to seventy, when infirmities are wont to grow upon us — have been pre-eminently the happiest years of my life,

and the most healthful; nay more, that I have been saved from so much as a single day in bed, so far as memory serves me; and have renewed youth and strength for the work to which the Lord calls me. And the last year has been the best of all.

With thankfulness for every word of the letter, as well as the notes, of the physician whom I love though I have not seen him, and with hearty concurrence in his desire that the people of God should understand that "all things are of God," I desire to emphasize the more excellent way, and to set it forth as it is found in the Scriptures, and as it seems now afresh to be coming forth once again in the true Church of Christ.





THE GREAT PHYSICIAN.

(JEHOVAH ROPHI.)

I.

A PERSONAL CONFESSION.

HRANK confession before God and man is the first thing I owe in beginning to speak of our Lord Jesus Christ as the Healer.

Nothing can so well express the gentleness of the Lord's dealings with me in the matter, as His own words to Israel at the Mount of God, "Long-suffering, slow to anger, keeping mercy, forgiving." He has shown mercy and kept on showing mercy, under what I now see to have been great provocation, through long years of persistence in keeping the veil of ignorance close drawn over my heart in regard to this precious office of His. I see now that He is revealed distinctly as the Healer in both the Old and New Testaments; but

oh, how slow of heart I have been to believe! Others may not have been so; they may have been as ready to open their eyes as I was to close mine.

Not that I rejected the reality of the multitudes of instances of healing recorded in the Scriptures: no! I fully believed them. Nor that I tried to reduce them to the level of natural causes: no, never! The revelation of Christ to my soul, when he brought me out of Pantheism to see and know Him in the wonders of His love and power, placed Him in my faith so above all natural causes that I was saved from that temptation altogether. No; but what I did was to take it for granted that healing through faith belongs exclusively in the category of miracles, as signs and wonders: just one of those things for extraordinary times, — not at all a continuous privilege. The glow of its glory as a seal to the divine origin of our blessed religion I fully appreciated, but was blinded to its preciousness as a practical heritage for all times.*

Now, thanks to the grace which has so long borne with me, and has not been quenched until it has brought forth judgment unto truth, I have

* The physician mentioned in the introductory acknowledgment calls attention to the distinction here made, and adds that it seems to be fully borne out in 1 Cor. xii. 9, 10-25, where miracles and gifts of healing are twice separately mentioned.

been brought to search the Scriptures, and in them to see that the Lord is the healer of bodily maladies through faith, yesterday, to-day, and forever, as truly as He is the Saviour of the soul; and now, constrained by what seems an imperative call upon me to give some account of a number of instances of healing through faith with which I have had no immediate connection, I cannot refrain from presenting the Scriptural grounds of my own faith in the Lord as the Healer. But before doing that, I must give the glory due to the Lord by a confession in detail of my own stupidity, and of His wonderful grace in overcoming it step by step. To myself, I seem like one who has flung away time after time the oft-relighted candle of the Lord, with which I ought to have searched his Word; and the grace of the Lord in so often relighting the candle, until at last He has prevailed, fills me with wonder, love, and praise.

More than thirty years ago, ten years after my conversion, the Lord Jesus graciously revealed Himself to me as always with me, my Saviour from my sins, and brought me to accept Him and rest in Him each moment for present deliverance and constant keeping in perfect peace, as truly as He before had revealed Himself to me and brought me to accept Him as my sin-bearing and pardoning Saviour. The new light that then opened upon

my soul in the Scriptures was marvellous: old favorite passages were made new in the effulgence of fresh significance, and others, meaningless to me before, were now radiant with divine glory, all through the Bible. The Book became new within; old in the letter, but new in spirit and power. Its clothing within, like that of the bride in the psalm, was of wrought gold and of cunning needlework. And one of the things that then came to me with great force and sweetness was this office work of our gracious Lord as the Healer.* For several hours I took it in, and rejoiced in anticipation of the glory that would come to him, and of the good to poor sufferers, through a restoration of faith in him as the Healer.

But after a little, the old veil dropped its dark folds over this bright vision; and although it did not hide the light of the presence of the Lord in the glory of His office as the Saviour of His people from their sins, it was for long years

* There is here an interesting order of manifestations of Himself by the Lord to His child: first as the sin-bearing and pardoning Saviour; next in His ever-abiding presence, as the deliverer from present sin in its power as the keeper of the heart in perfect peace; and lastly as the deliverer from all the consequences of sin and from the heritage of sinful flesh, disease, etc.

Something like this I believe will always be found in the experience of those who are going on to prove the fulness of God in Christ. — *Notes of a Physician.*

so over my heart in reading the Scriptures that I was blinded to His glory as the Healer.

As I look back upon these years I am amazed and filled with adoring wonder at the grace of God, and with astonishment at my own slowness of heart.

Not very long after I had flung away that first lighted candle of the Lord upon this office of His, a singular thing happened, in connection with one who was lovingly known as Father Aikin. His residence was in Platteville, Wis. Mine was at Potosi, westward sixteen miles through the forest from his. I had heard of him as a Christian, but had never seen him. He was brought down very low in spirits by a subtile disease pronounced by his physician to be gradual ossification of the arteries, quite incurable. The thought of death as not far away brought with it a review of his past life, and in this the clear light of the fact that he was not prepared for glory; and the question was, What should he do? By the counsel of a friend he was induced to send for me.

I went there. He sat in his arm-chair, close in between the wide jambs of his fireplace, brooding over the smoking brands of his wood fire. He was not as slow as the patriarch Job to open his griefs. Very soon he told me all, and the Lord gave me the word for him by which the light of

Christ as the way, Christ made of God unto us sanctification, as really as He is righteousness, dawned upon his mind : but his heart was slow to accept it for himself. His friends and neighbors were called together for a meeting that night in his house. It was full. I opened by presenting the believer's privilege of abiding, practical, experimental union with Christ, as the branch with the vine, by simple faith, and then said, "I think dear Father Aikin may have something to say to us about this matter," and sat down. Slowly he rose, supporting himself with his hands on a chair back, and said he saw plainly now that Christ is set forth to be received by us as our sanctification, and that he believed He would be to those who should put their trust in Him, as their Saviour from their sins, all that the vine is to its branches. And then he added, "But — as — for — myself — I — I — I — do not know exactly what to say," and slowly took his seat again.

One present saw precisely what the lack was, and rose and said, "Father Aiken's position reminds me of an incident in the life of Washington. At the head of his forces he crossed the Brandywine River to go on and meet the enemy. Then he called a council of his officers and put to them the question, 'Shall we burn the bridge?' Their answer was, 'No, we may need it to escape by if we lose the day.' His decision was, 'Burn

the bridge ; then it will be victory or death.' The bridge was burned and the victory was gained." Father Aikin rose and said, "I'll burn the bridge." It is scarcely necessary to add that he too had the victory.

The next morning when I called to bid him good by, his cup was running over, and at his request I engaged to come again a fortnight later, for another meeting. When the time came and I drove up to his house, he was at his own pile of wood, saw in hand over the saw-buck, working away as if he had never been ill. "O Father Aikin, is *this* you?" I said. "Oh, yes, it is indeed," was his answer. "But," said I, "how is this that you are at work like a well man?" "Oh," said he, "I thought when I believed for soul, I might believe also for the body, so here I am well as you see me." I said (not to him, but in my heart), "It is simply the happy effect of his great relief from the heavy burden of his heart, and the great joy that has come in its place, not at all, as he supposes, a miracle of healing." Of course I said nothing to fling a shadow over the glow of his spirit, but my thoughts were my own. Time passed. We were holding evangelistic services at Potosi. One evening the power of the Spirit was upon the assembly sensibly. Numbers pressed forward into seats near the platform for help. I announced the number of a hymn ; but before the first lines could

be read, a voice wonderfully clear and sweet broke out in the words of another hymn, with a melody exactly suited to the sentiment, all new to me, quite in the Spirit and full of the pathos of melting power. At first, in my surprise, I did not recognize in the sweet singer our good Mr. Aikin; and when I did, my surprise and gladness were increased. Then came the thought, "He is evidently quite well"; but with it came instantly the desire to account for it in some other way than that of thinking him to have been healed by the power of the Lord through faith.

I mention these facts now, not because I see in the case of Mr. Aikin any decidedly convincing proof that he had the disease he was supposed to have, or that if he had, it was actually permanently cured. The facts could be accounted for in more ways than one. But I speak of it because it illustrates what I now see to have been my extreme unwillingness to admit that healing through faith remains the heritage of the church.

About seven years later on, a memorable crisis in my own life occurred. My temporary abode was in Pontiac, Mich. I was working in connection with the American Missionary Sunday-School Union, having as my field the whole State. It was winter. The distances were great, the weather severe, the snow deep, exposure unavoidable and often long continued, and I had a

heavy cold ; then added to it again and again, until inflammation of the lungs followed, and brought me within a hair's breadth of death. I had an excellent Christian physician. There is no reason to believe that he gave me up to die. Yet he and all about me, as well as myself, knew that my life was trembling in the balances. It was a time of great interest and profit to me spiritually. Eternity seemed very near. The veil between earth and the glory of the saved, earth and the perdition of the lost, seemed attenuated to gauze. I could see through, though not to discern persons and figures, but realities. At the same time the favor of God seemed inexpressibly sweet and full, and his love boundless.

Then in the stillness of the night, when all was hushed, the question came to me, not in an audible voice, but in silent word in my own heart, "Will you die and be taken to glory? or will you live and glorify God on earth?"

The answer to this, as silent as the question, yet in words as distinct, was, "I would not choose : choose Thou for me."

Moments passed, I knew not how many or how few ; sufficient, however, for a review of my life in the light of eternity. If all should be written that was shown me in that hour, it would fill a volume.

Oh, how real the transcendent glory awaiting

those in Christ, — the very glory of Christ Himself, in whom and with whom they are one with the Father! Oh, how real, too, and how awful the eternal banishment from the presence of God and the glory of His power of those who reject Christ! This on the one hand. Then, oh, how full and how glorious the grace of Christ towards His own body, the church, and in particular towards even me, so utterly unworthy! How inexpressibly deep and tender His love and pity for those who are rejecting him; yea, even for those who, Saul-like, have threatenings and slaughter in their very breathings towards those who are one with Christ! In the light of these great-realities, how meagre seemed the little I had ever done to save the lost or build up the saved in Christ! It was a joy inexpressible, that the Lord should have used me at all as a vessel bearing His name to anybody under heaven. Yet, oh, how strange it seemed that I should have done no more!

Then came the thought that if I should be raised up, and kept by the power of God in the light of these eternal realities, my life would be so different, so much more to the glory of God: and then came again into my heart silent words, distinct and definite as before, “If I may live and so glorify God, let me live; if not, let me die.” I know not how words could have come to the prophets of old more distinctly or definitely.

In these moments the pain and discomfort of my body were entirely forgotten, and when they were passed, the pain and fever and oppression were gone with them, never to return. When the doctor came next morning and examined me, he said, "Capital! you will soon be up. You need no more medicine. Good nursing and good food are what you want now."

Soon I was out of bed and abroad in the air, and again at my work. In all this I failed to see the Lord as my Healer at the time, though full of joy in Him and praise to His name as my Saviour. My blindness to His glory as the Healer continued years after that. It was only when He began to open my eyes to see Him as the Healer, that I came to see that it was He Himself who had healed me at that time.

A little boy in London was the first through whom my eyes began to be opened. The Lord often sets little children up amongst his disciples and says, "Behold this child! Except ye become as this child, ye cannot see my glory." This He says not merely concerning His glory in the eternal kingdom, but especially concerning each office and work of His now here upon earth. He had brought me to London the second time, and now He kept me here waiting the movements of others month after month, until a twelvemonth had gone by. Then, just before the way was opened for my

return to New York, the healing of this little boy in answer to the child's own prayer happened in the neighborhood of my own quarters. A friend of ours was lady superintendent of a Bible-woman in connection with the mission under Mrs. Ran-yard, and had in her "mothers' meeting" one whose little son was very ill indeed. A physician had been called in, and had pronounced his disease dropsy on the brain, and incurable. Two other physicians were called in, and they unhesitatingly concurred with the first. The mother gave him up to die. The boy was sweetly resigned, indeed quite happy. These facts were told the lady by her Bible-woman, and she sent delicacies to the little fellow from time to time. She had not seen him herself; judge then her surprise, when one day a little boy came up at the close of a mothers' meeting, and in a manly way thanked her for the nice things sent him while he was ill. She answered him, saying, "Why, my little boy, I have not sent you anything." — "Oh, yes, ma'am, you did, when I was so very ill." — "But, my boy, who are you: you are not the little boy whose head was so bad?" — "Yes, ma'am, I am." — "How is it, then, that you are well?" — "Oh! I asked Jesus to make me well, and He did it." The lady called the mother and the Bible-woman, and they confirmed the little boy's statement. These facts I had from the lady herself, and read them also

shortly after in the "Christian," and they startled me not a little in my unbelief.

A few days later on, just as I was about to leave England for America, I spent a happy evening in company with a number of Christian gentlemen, one of whom was Dr. Gladstone, at the house of a clergyman of Notting Hill. In the course of conversation Dr. Gladstone gave us an account of the healing of another little child whom he knew, in answer to the child's own prayer. This startled me again, and still more.

Soon after arriving in New York, then my home, I went to Boston and spent several days with Dr. Cullis, speaking twice each day in connection with his Work. Just then he had become convinced that the promise in James v. 14, 15, is for us, and had seen it fulfilled in a remarkable manner in the healing of a dangerous tumor with which Miss D——, a missionary under him, had suffered a great deal during the previous five months; and he was quite full of the matter. It had opened up to him a glorious relation of Christ to His church, and a precious permanent heritage of His church in Him which he had not seen before. I was quite prepared through the incidents in London to agree with him in this. His faith, however, rested largely on the promise in James, with its accompanying instructions; mine took form rather from the One Hundred and

Third Psalm. The true children had been healed in answer to their own prayers without the elders or the anointing.

Just then a violent cold came upon me. Hoarseness set in, speaking was painful and difficult, and I feared a return of my old enemy, chronic bronchitis, of which I had been healed by the waters of Ems in Germany, and spoke of going home to lie down and rest and get well, that I might be ready at the time appointed to go on to Wilmington, Del., for a series of meetings, according to previous engagement. The doctor said, "Oh, no! do not go now, and leave the work here. Let me give you medicine to relieve you."

I thanked him, but did not accept his offer, yet I did not go home. We had both forgotten for the moment our new faith in the Lord as the Healer. It came to me as a second thought, and I asked the Lord to heal me, cast all care of it upon Him; and although the healing was not instantaneous, I did not doubt Him, nor resume the care myself, but went on speaking without the least hindrance; and the hoarseness was soon all gone, and I returned to New York fresher and stronger for the next work than when I went to Boston.*

* This experience seems to me important, as showing one way in which our Lord may glorify himself, and benefit His

After a day at home I went to Wilmington. In crossing the Hudson by ferry, I was exposed to a strong, cold draught. On taking my seat in the train, chills and sneezing warned me that I had again taken a violent cold. The thought came, Shall I go back home? It will be worse than useless to attempt holding the meetings. Then came the second thought, "Jesus is the Healer. His is the work: trust Him, and go on." I asked and believed, and went on.

The chill and the sneezing ceased. My heart was glad in the Lord. At Philadelphia, my former home, I stopped for a night. While in Boston, Dr. Cullis told me about the remarkable healing of a broken arm, in answer to prayer, in Philadelphia.

THE SON OF DR. R——.

While in Philadelphia I called upon the doctor. He was our family physician, and a dear Christian. I thanked him for all his kindness to my wife and myself, which was not a little, and all without money or price; and then said, "Doctor,

people *sometimes*, while not immediately removing the trouble. For a whole year I was called to bear a very painful disease; yet frequently in the direct service of our Lord was so borne above it as often to forget its existence, and enabled to do more hard work than I had done in days of health. — *Notes of a Physician.*

I heard in Boston wonderful things about your little son."

"Ah!" said he, "I do not like to speak of it to people generally, they are so unbelieving; but I can tell you. The children were jumping off from a bench, and my little son fell and broke both bones of his arm below the elbow. My brother, who is a professor of surgery in the college at Chicago, was here on a visit; I asked him to set and dress the arm. He did so; put it in splints, bandages, and in a sling. The dear child was very patient, and went about without a murmur all that day. The next morning he came to me, and said, 'Dear papa, please take off these things.' — 'Oh, no, my son! you will have to wear these five or six weeks before it will be well.' — 'Why, papa, it is well.' — 'Oh, no, my dear child, that is impossible!' — 'Why, papa! you believe in prayer, don't you?' — 'You know I do, my son.' — 'Well, last night when I went to bed, it hurt me very bad, and I asked Jesus to make it well, and he did make it well, and it is well.'

"I did not like to say a word to chill his faith. A happy thought came: I said, 'My dear child, your uncle put the things on, and if they are taken off he must do it.' Away he went to his uncle, who told him he would have to go as he was six or seven weeks, and must be very patient; and when

the little fellow told him that Jesus had made him well, he said, 'Pooh! pooh! nonsense,' and sent him away. The next morning the poor boy came again to me, and plead with so much sincerity and confidence that I more than half believed he was really healed, and went to my brother and said, 'Had you not better undo his arm and let him see for himself? then he will be satisfied. If you do not, I fear, though he is very obedient, he may be tempted to undo it himself, and then it may be worse for him.' My brother yielded, took off the bandages and the splints, and exclaimed, 'It is well, absolutely well!' and hastened to the door for air to keep from fainting.

"He had been a real, simple-hearted Christian, but in his student days wandered away; but this brought him back to the Lord.* Strange if it had not! To all this I could say nothing if I had been ever so much disposed, in the way of accounting for it, upon any other hypothesis than that of the little fellow himself, that Jesus had made him well."

* A most remarkable case, in itself sufficient to demand careful attention to the whole subject of healing by faith, on the part of every child of God. There is something inexpressibly sweet in it, as a record of the way in which the Lord Jesus is ever prepared to keep faith with one who is truly a little child. The few following instances in the author's own experiences are also quite unexplainable if not by the power of God. — *Notes of a Physician.*

Two competent surgeons had seen the broken arm, felt the bones, and had the evidence of their own senses that it was broken. One of them had set it and dressed it, and after two days, to satisfy the boy and save him from the temptation to take off the dressings, he had taken them off himself, and found, to his amazement, the arm absolutely well. But now I greatly rejoiced in this new proof that Jesus remains to-day, as in the days when He was here in the body, the Healer of those who trust Him.

Full of joy in the Lord, I went on my way to Wilmington. There at the station I was welcomed by two friends, and taken for a consultation to the residence of Rev. Mr. Smith, in whose church our meeting was to be held that evening. While we were conferring about the work before us, a very precious Christian brother came in. This was quite unexpected. He was a man of large business, but had been kept away from his office that day by a severe paroxysm of chronic neuralgia in his neck and left shoulder. His head was quite drawn back toward his shoulder. When asked about it, he said, "It is an old enemy. Every autumn, with the first heavy frost, it attacks me, and does not give up the siege until the warm spring days come and drive it away."

"Ah!" said I, "you ought to have my Physician. I can say with the Psalmist, —

“ ‘ Bless the Lord, O my soul,
And all that is within me
Bless His holy name.

“ ‘ Bless the Lord, O my soul,
And forget not all His benefits
Who forgiveth all thine iniquities,
Who healeth all thy diseases.’ ”

“ How strange ! ” he exclaimed. “ That text has been running in my mind two days, but I have applied it only to the spiritual healing.”

“ Yes ! but I take it for the body ; and if you can do this also, you will be healed.” Then I told him of the healings in London, in Boston, and in Philadelphia. As we rose to kneel in prayer for blessing on the meeting, he said, “ Pray for me that I may be healed.”

We prayed, and when we rose he joined us and went with us to the house of the friend who was to be my host, and was with us in all our meetings ; not healed perfectly at once, but made quite comfortable, and able to take part without missing a single one of our gatherings. It was eight or nine months after when we next met. I was crossing the Round Lake camp-ground, and saw him coming from the other side. I could hardly believe my eyes, he was so much improved in appearance. I exclaimed, “ Is it possible ! is this you ? ” — “ It is, indeed. How much think you I have gained ? ” — “ Twenty pounds ? ” — “ Forty !

and all good, solid health. I have not seen an hour of illness from that day."

Another cure was wrought that same morning in Wilmington. My friend who was to be my host drove with us in his carriage from Rev. Mr. Smith's residence in town, to his own, a little way out. At the door we were met and welcomed by his daughter, in her mother's behalf. She said, "Dear mamma is suffering very much indeed with one of her attacks of

SICK HEADACHE.

She waited as long as she could hold her head up, hoping to welcome you herself, but was compelled at last to give up, go up to her bedroom, and take to her bed for the day. These attacks always last one whole day, and sometimes a day and a half, or even two days."

We found a bright autumn fire blazing in the drawing-room. The bishop of the diocese came in, and one or two others. It was very cheerful. I could not help wishing that our kind hostess could be with us to enjoy it. At last I said to her daughter, "Will you oblige me by taking a message up to your dear mother?" Her cheery answer was, "Yes, indeed! with all my heart." — "Will you please tell her for me that I can take the One Hundred and Third Psalm, verses 1 to

3 [repeating it as I had done before], and if she can take it she will get up and come down well, and we shall have the pleasure of her presence?" She fairly skipped up, but soon came down more reluctantly, and in tones showing much disappointment, said, "Dear mamma begs you to excuse her, and says she is quite unable to come down, and cannot hope to leave her bed before to-morrow morning, at the earliest." We went on with our happy conversation about the precious things of the Lord, half an hour or so, when our hostess came in and told us that she had taken the Lord as her Healer, and was well.

From that moment she was perfectly free from the attack and its consequences, and able to enjoy all the meetings and fulfil all her kind offices as hostess; with double joy, too, because she had come to know the Lord as the Healer.

A CURVED SPINE HEALED.

Four of us, by special invitation from a number of towns west of the Alleghanies, crossed the mountains not long after the meetings in Wilmington, to hold union conventions in each of these towns. At Richmond, Ind., I related to a man of remarkable faith the instances of healing before mentioned; and this afterward proved an inestimable benefit to his own little son, and a great joy to his wife and himself. After an

interval of a year, another little party of us crossed the mountains again for a similar series of conventions. Our Richmond friend meanwhile had removed to Oxford, Ohio. This name Oxford, for the town, was not a mere fancy of its founders. They founded there a classical college for young men, and called it the Oxford University, and another for young women, in the hope that like Oxford in England, it might become the university town of the great West. The spirit of Mary Lyon, however, added to it more than both colleges together. A seminary had been founded there upon the principle of Mt. Holyoke, in Massachusetts, with all its devotion to Christ, and had drawn together that year four hundred and seventy young women, nearly or quite all won to the Saviour. And our meetings in this seminary were surprisingly blessed. This by the way. Our friend related to us, in presence of his wife and son, these following facts : —

When they came to their new residence, they found the lane at the top of the garden obstructed by sightless heaps of rubbish. His wife sent their little boy one day to offer a workingman seven shillings to come with his barrow and wheel away the rubbish. The little fellow was gone only a few moments, when he came back saying, “Dear mamma, will you give me the seven shillings if I get a barrow and wheel the rubbish away? for then

I can give the money to the missionaries." His mother was delighted, yet a little fearful that he was undertaking too much. Soon it was arranged that another little boy should share with him in it. They worked like heroes, and finished well their undertaking. Very soon, however, the little fellow complained of pain in his back. His mother, to ease him, rubbed his back with soothing liniment. What was her consternation when a curvature of the spine was distinctly felt by her hand. The light confirmed it to her eyes. Their physician was sent for, and told them it could not be cured without a mechanical support to relieve the spinal column of all weight, and for that he must be taken to either a surgeon in New York, who made spinal diseases a special study, or to one of like skill whom he named in Boston. Two other physicians examined the lad, and coincided with their own in opinion. His wife and himself saw alike that neither of them could be spared from home to go with the dear boy, nor could they consent to intrust the care of him to any one else, or meet the expense of it. What could they do? They could take it to the Lord, and they did, and he brought freshly to remembrance what they had heard about Dr. R——'s little son, and the children in London, and others.

They at once agreed to put their son in the Lord's hands, as the Healer, and accept healing

with the lad's own assent, according to James v. 14, 15. He assented.

They prayed over him and anointed him with oil in the name of the Lord, and it was according to the united faith of the three he was made whole. When their physician called afterwards to examine him, he was astonished. Not long after this, the father had occasion to visit Cincinnati, forty miles away, and took his son with him. While there, he called upon Dr. Muzzy, a celebrated surgeon. He examined the lad and said, "There is nothing the matter with his spine, and there never was." *

Now, after all this, how shameful that I should not have been glad at all times to confess my faith in Christ as the Healer, and to do what I could to bring the church to the acceptance anew of this grand heritage in Him! Yet so it was. Not that I denied Him in word; not that I refused at

* Many cases of spinal curvature, of which we hear as cured through the medium of mental impressions, are cases of what surgeons call lateral curvature, depending on muscular weakness, and frequently hysterical in their nature. As a surgeon, I confess to have always read of faith cures of such cases with little satisfaction; and as the history of spinal cases are seldom given, doctors generally must be pardoned if they pass by records of faith cures of spinal diseases with little attention. But here the clearly told history makes out the case, as one of antero-posterior curvature, the result either of partial dislocation of one of the vertebrae or of disease of the bone. The case is decidedly important. —*Notes of a Physician.*

any time to confess Him as the Healer in presence of those I had reason to think would believe : but I did shrink from it in the presence of those who, as I thought, would reject my testimony, and think me an enthusiast. The way the Lord took to overcome this reluctance fills me with praise and wonder. To meet the request of many, I had written the history of the first eight years of the faith work under Dr. Cullis, of Boston.

Then he had not yet reported any of the instances of healing through faith that have since been published from year to year. After he began to report faith cures, he urged me to continue the history of the work up to the time then present. I said, "Yes"; but like the son who said, "I go, sir," but went not, I drew back : and the reason was that I shrunk from undertaking to present the faith cures embodied in his report. Not that I did not believe them, but that I did not feel competent to grapple with the matter in the face of an unbelieving church.

The world I did not mind, but the unbelief of Christians was too much for me to face ; I had not such a mastery of the subject as I thought would justify me in saying anything about it.

Time went on. The urgency increased, and my own conscience pressed until finally I determined to do what I could, first in mastering the matter as revealed in the Bible, and then as

exemplified in the reported instances of healing, and went about it in earnest. Step by step it grew upon my hands, until this one branch of the faith work became in manuscript a volume as large perhaps as that of the eight years' previous history of the whole work in all its branches. This seemed altogether too much, and I set about bringing it within reasonable compass, and this book is the result. May the blessing of Jehovah Rophi, which has followed me in all my slowness of heart and blindness of mind, go with the book in all its imperfections, make it a help to the faith of many sufferers, and use it as far as possible in hastening the return of His beloved church to the faith once delivered to the saints, and so to its grand heritage in Him as the Healer.





II.

THE VOICE OF THE LORD BY MOSES.

AS the privilege of healing through faith in the Lord permanent or not? This is the first great question to be answered by the voice of the Lord in His word. Does He remain forever a Healer for those who put their trust in Him alone, and hearken diligently to Him, in all things, as His own entirely, His own forever?

After diligent search I am free to say that the answer is most distinct and unequivocal. If we could now put the question directly to the Lord Himself, the Living Word, and He should say to us as He said to Moses at the healed waters of Marah, "I am Jehovah Rophi, I am the Lord thy Healer," His answer would not be more conclusive than it is in His written word. Indeed, He is as clearly revealed by the word in His office as the Healer of the body as He is as the Saviour of the soul, and there is not a word from any one of the holy men of old, by whom the Scriptures were written as the Spirit gave them utterance,

even so much as intimating, much less declaring, that the privilege of healing through faith in His name has ever been suspended for one moment. The privilege, I say: there may have been centuries in which it has been forgotten by man and left as a dead letter in the Scriptures, but there is not a word in the Bible to justify the unbelief which has so left the privilege unused.

Revelation upon this subject is a golden chain of many links in many forms; and as I have traced it, I have found, from first to last, healing of the body presented side by side with salvation of the soul.

Healing is always secondary and subservient to salvation, using the term "salvation" in its full sense; but the two are so united by the Lord in His word as if He meant that man should never put them asunder.

To begin at the beginning, the first book of Moses opens with the revelation of God as the author of life, and follows on to its end with the continual exemplification of His power and authority over life, to save it or take it away, in the interest of salvation, as He sees wise and best; and this, as greater, includes power and authority over health and disease as the less. The first example of this we have in the death penalty affixed to disobedience of the first command. The Lord's calling Cain to account for killing his brother Abel exemplifies it also; and

His answer to Cain's piteous appeal under His sentence as an outcast, giving him a mark to protect his life, lest any one finding him should slay him to avenge the death of Abel, is a most touching illustration of the Lord's authority over life and death. On the grandest scale we have it exemplified in the flood, in which the Lord on the one hand saves the lives of Noah and his family, and takes away at one stroke of death the whole race except them. Fearfully it is seen also in the overthrow of Sodom and its sister cities of the plain; and how touching the pains taken to save the one righteous man, Lot, from the deluge of fire!

In the second book of Moses, the Lord reveals Himself as the Healer distinctively and specifically; first in His power and authority over health and disease, and then in a law for the preservation of health in His own name, with his title as the Lord the Healer.

AT THE BURNING BUSH.

Moses is called to the immediate work of the deliverance of Israel. Three remarkable signs are given him, each of which is also a beautiful symbol. The first sign is the bush itself. This, as a sign, is for Moses himself, to assure him that his call this time is not from himself but from the Lord. As a sign it arrests him, and satisfies him

that the Lord is calling him. He yields, submits, puts the shoes from off his feet, and listens in adoring wonder to the call. Forty years before, he thought; but now he knows. Then he thought the Lord was calling him, and that the people would understand that he was to deliver them; but they understood not and he failed, and for forty years he had been in humiliation, leading his father-in-law's sheep: but now he knows that the Lord is calling him to lead forth his people. Yet, as he thinks of his failure forty years before, he feels the need of more than the certainty that the Lord calls him, and answers, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Ah! what he needs is just what the burning bush symbolizes: God with him, God in him, to speak and work by him. No doubt the Lord had been in him and with him before; but he had not been given up to the Lord fully, and had not taken the Lord as dwelling in him, to work in him and by him and speak out of him. So now the Lord assures him that He will be with him to meet all his needs, as the I Am, the living God. But now arises the thought, "How shall I make *Pharaoh and the Israelites* know that I am called? I know it, but how can I show it to them?" In answer to this the Lord gives Moses two other signs, which are also symbols. The first is that of casting

down upon the ground the rod in his hand and seeing it changed into a serpent, so frightful that he flees from it; then again taking it in hand and having it made a simple rod. The other sign is that of thrusting his hand into his bosom and taking it out all leprous like snow, then again thrusting it in and taking it out all healed and like his other flesh. As symbols these two signs represented two permanent, grand, and comprehensive powers: power over all the power of that old serpent the devil, and power over all disease of the body; that is, the Lord's own power to use Satan's power, and to put an end to it in any case at pleasure, and to cause or cure disease at will, in aid of His great work of delivering His people and bringing them into the inheritance prepared for them. And these great powers, as we now know by the words of our Lord Jesus Christ (Matt. xxviii. 18), are part and parcel of the all power given to Him from before the foundation of the world in aid of the deliverance of His people from the yoke of sin and Satan, and of bringing them into their eternal inheritance in glory.

BEFORE KING PHARAOH.

Moses returns to Egypt armed only with his rod, and it is arms and armor enough. It is the symbol of all power in heaven and on earth. With it he convinces the Israelites, and secures

their consent to be led forth out of Egypt. Then he comes before Pharaoh with his demand; but he refuses to let the people go. He uses his two signs, but Pharaoh still refuses. Why? Jannes and Jambres (2 Tim. iii. 8) withstand him, and work in presence of the king the same things. But the two signs do not exhaust the all power; they are only the advance guard: the forces in reserve are brought up, and the two servants of the serpent quickly give up the contest. Even now, however, Pharaoh still refuses to let the people go; and it is only when the greater powers of life and death are brought to bear on that night never to be forgotten, when death entered every house not under the shield of God, the blood of the lamb, and passed over every house so shielded, leaving all in health and safety, that the unwilling consent to let the people go was wrung out of the king's heart. Then, however, his consent was given, — not only, but also his command to hasten them away. But when they were gone, and he saw them, as he thought, running into a *cul de sac* between two mountains with the sea in front, the temptation to follow up and crush them was too great to be resisted; and this brought out again the greater power of life and death on a grander scale than before, and ended the contest. The rod of God was stretched out over the sea by

Moses, and a bridge, such as never was constructed before, was made without hands, having the waters of the sea for its side walls, and the bottom of the deep for its floor, and over it the Israelites passed in safety. The Egyptians, seeing this, pressed on in pursuit; again the rod was stretched out over the sea, and there on the very ground of perfect safety to the Israelites, and by the very walls of their protection, the Egyptians were overwhelmed, and sank as lead in the mighty waters. The Israelites have their song of deliverance, and pass on a three days' journey in the wilderness to

THE WATERS OF MARAH.

They had found no water by the way; what, then, was their joy as they approached to see sure indications of water in abundance! But oh, their disappointment to find it bitter and sickening! It embitters their spirit, and fills the air with their complaints against Moses and Aaron. This sends Moses to the Lord, and brings the healing of the bitter waters in a way to make it a type of all healing through faith, both as to the way—that of making request in prayer and supplication to the Lord—and as to the ground upon which healing by the Lord has become a possibility for us and a glory to His holy name. A tree, a type of the tree of Calvary,

is shown to Moses by the Lord, and is cast into the waters, and they are healed at once. When has the tree of Calvary ever been shown by the Lord to a sin-sick soul without causing that soul to be made whole? and when has the tree of Calvary ever been shown by the Lord to one who is suffering in body, as the tree on which all his sickness as well as sin has been borne, without resulting in healing of the body?

And now the way is all prepared for the most definite revelation of the Lord as the Healer, and it is done in a form as distinct as that of a proclamation by a king in his own name and title. The Lord Himself speaks to Moses, and says, "I make for you this day [Ex. xv. 26]

A STATUTE AND AN ORDINANCE.

"If thou wilt hearken diligently unto the voice of the Lord thy God, and will do that which is right in His sight, and will give ear to His commandments, and keep His statutes, I will put none of the diseases upon thee which I brought upon the Egyptians, for I am Jehovah Rophi."

How could a more distinct and definite revelation have been made of the office of the Lord as the Healer, than this? It is the law of laws for the preservation of health, with the Lord's own signature to it as the Healer.

The wisdom of God in this law of health we

shall see in its structure. It is very unlike human laws in general; more like counsel and promise than law and penalty. It begins with an *If*, not with a *Thou shalt*, or *Thou shalt not*, and proceeds with setting before us a privilege greater than any ever enjoyed by the favored children of the wisest and best father that ever lived upon earth,—the privilege of perpetual intercourse with our Heavenly Father, and of counsel, guidance, and fellowship with Him, the Lord God of Heaven and earth; and ends with a reward,—oh, how blessed! continual freedom from bodily maladies, second only to freedom from that most hateful of all hateful things, sin, for the cure of which it is promised as a help. If we would see exactly what it is to hearken diligently to the voice of the Lord our God, we have not far to go. We have only to look at Moses and see how continually his ear was open to the Lord, and how he was given up to do all the Lord commanded. And if we desire to see an example of the reward promised, how strikingly it rises up before us also in the person of Moses! He lives to the age of one hundred and twenty years without disease of any kind during the last forty, to say nothing of the eighty before, and dies at last not from any malady, a death untimely in a real sense, simply because in one single signal case he failed to hearken to the voice of the Lord and listened to the voice of the

flesh, in a fit of what too many speak of as righteous indignation. The voice of the Lord by Moses, in the third book, Leviticus, if less distinctly heard, is still that of Jehovah Rophi. The rites prescribed are many of them sanitary in bearing, although part and parcel of the types of spiritual worship; and the laws concerning leprosy and its cleansing belong peculiarly to the office of our Lord as the Healer, but lack of time and space forbids comment upon them. The fourth book of Moses, Numbers, presents three or four things so full of significance that they must not be passed without notice, because they illustrate peculiarly the law of health, and one of them symbolizes beautifully also both the way and the ground of healing through faith.

One of the things in which the wisdom of God is seen in the law of health is this: that like the rules of a wise and loving father, it does not bind Him at all to visit disease upon the children even if they do fail to hearken to His voice, but does leave him free to do it if it will be for the good of his children. It simply binds him not to put disease upon them if they do hearken to His voice.

The apostle Paul tells us that whether we eat or drink, or whatsoever we do, we should do all to the glory of God (1 Cor. x. 31). And in the light of this law of health, we see that in all things, and especially in eating and drinking, one way

to glorify God is to look to Him to show us, and listen to His voice for answer, as to what and when and how much we should eat and drink, that we may have a clear head and a healthy body, as well as a conscience void of offence with which to serve Him.

At Taberah (Num. xi. 1-3), the people became complainers instead of listeners to the voice of God in the matter of what they should eat, and it was evil in the ears of the Lord (Margin), so evil that He caused His fire to begin to consume them. Then Moses prayed, and the fire was quenched.

But this evil did not stop there. The mixed multitude that had come out of Egypt with the Israelites were infected with the spirit of complaining, and it grew upon them. They "lusted a lust"; desire kindled desire, and the Israelites again fell into the evil of listening to the voice of their own lusts, and complained more bitterly than ever, saying in effect that Egypt with its flesh, its fish, its cucumbers and melons, leeks, onions, and garlic, was an Eden in comparison; they even wept over it in their families, and Moses heard it, and went to the Lord with it.

This was one of the occasions when forbearance ceased to be a virtue, and love counselled the gratification of the lust of the people to the utmost, as the means of bringing them to the

Lord for its effectual cure. Therefore, quails were showered upon them and around them, insomuch that they gathered and ate until they were so surfeited that a great plague broke out upon them, and the place was made memorable as Kibroth-hattaavah, "the graves of lust."

MIRIAM AND HER LEPROSY

(Num. xii.) afford us another practical commentary on the law of health and its infraction, and also an example of healing through faith.

Miriam and Aaron, seeing how their brother Moses is exalted in the eyes of the people, are tempted to envy, and they listen to the voice of the tempter instead of the voice of the Lord; and finding nothing in Moses himself of which to complain, but only that he had taken an Ethiopian wife, they make this the thin end of the wedge of a growing movement against him. Moses is not his own defender; he is only a servant.

The Lord takes the matter up, and suddenly calls Moses and Aaron and Miriam out to the door of the tabernacle, and comes down upon them there in the cloud of His presence. Then He singles out Miriam and Aaron, and tells them that He Himself had chosen and honored Moses. As if He had said, "If you had hearkened to my voice, and not to the voice of the tempter, you

would not have sinned in this way against me, and against Moses my servant." And then, in further manifestation of His displeasure, the cloud of His presence is lifted up, when, lo and behold! Miriam is a leper. And while every form of bodily disease is the shadow, as it were, of spiritual malady, caused by separation from the Lord, through listening to the voice of the serpent, Eve-like, no other malady so fully and deeply shadows forth sin as leprosy. Miriam feels it, Aaron feels it. They humble themselves under the mighty hand of God, confess their sin, and ask Moses to pray the Lord not to leave Miriam as one half dead, consumed by this terrible disease, and Moses intercedes at once with the Lord the Healer. He answers, and grants the healing; but requires that she shall be banished outside the camp for one week. And in all this we have the Lord's voice, as both the administrator of His own law of health, and as the Lord the Healer through the prayer of faith.

Farther on in this same book (Num. xxi. 1-9) we have another example of both the work of administering the law of health and of healing through faith, which presents in symbol the primary source of sin with all its train of poison, and the source of healing with all its train of blessings, as scarcely any other one event does in the Old Testament Scriptures.

THE FIERY SERPENTS AND THE BRAZEN SERPENT.

Edom refuses to allow the Israelites to pass through their land directly on up into their own inheritance, and the Lord will not allow them to force their way through, but leads them by the long way around. This stumbles them, and it is all the more trying because they have just had a first grand victory over the Canaanites, and are exalted in feeling and think themselves quite equal to the work of hewing their own road directly through. Now for the first time they speak against God; always before it had been against Moses, but now it is against both God and Moses, saying, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread nor water, and our soul loatheth this light bread."

The cure for this great evil is that of turning them over to the old serpent in symbol, certainly (and is it not so in fact?) for the destruction of the flesh.

However that may be, fiery serpents are sent amongst them and bite them, and many die. This brings the people to Moses, confessing their sins, and asking him to pray the Lord to take away the serpents. And Moses prays for the people. The Lord answers, and directs Moses to

make a fiery serpent and set it on a pole, that whosoever looketh upon it shall live. Oh, how exactly this corresponds to the grand fact that lies at the foundation of all healing both of the soul and body, — the fact that He who knew no sin was made sin for us, that we in Him might be made the righteousness of God ; and the way, too, by simply looking !

How wonderfully the similitude ! How perfectly this event, with its fiery serpents and deadly poison on the one side, and its one brazen serpent made in the likeness of them on the other, and the healing by simply looking, symbolizes both the cause and the cure of sin, and all its terrible results !

In the general summary of what the Lord had done and taught by Moses, as we have it in the fifth book, the Lord speaks still, both as the administrator of the law of health, and as the Healer, only more positively than before. In the law of health He had promised preservation in health, upon condition of hearkening diligently to His voice and obeying Him. Now He distinctly says that if, when the people come into their inheritance, they shall not hearken diligently to His voice, and observe to do all His commandments, and obey His statutes, He will make pestilence cleave unto them, until He has consumed them ; and will smite them with consumption, with fever, with

inflammation, and with extreme burning (Deut. xxviii. 21, 22).

From the beginning to the end, the voice of the Lord by Moses is the same and unchanged. He holds forth firmly His own power and authority, over life and death, and over health and disease, to use either at His pleasure, in aid of His own great and glorious plan and work of grace and salvation. And He holds steadily, and uses as He sees fit, His own revealed official function, as Jehovah Rophi, — the Lord the Healer.





III.

THE VOICE OF THE LORD BY HIS KINGS AND PROPHETS.

WE have heard the voice of the Lord revealing Himself to His church in Egypt and the wilderness, as not only their Saviour, but also their Healer. What has He now to tell us of this matter by His voice to His church in the land? What saith He to us through King David? His answer is not in the least an uncertain one, as the royal psalmist David sings his testimony right humbly but joyfully to the fact that he himself has been healed, and raised up from death's door by the Lord as the Healer in answer to his own prayer, and that the Lord heals all his diseases; which implies that he has taken the Lord and fully believes in Him as his own Healer of all bodily maladies, great and small.

Of the healing, when at one time he had been brought so very low, he sings, —

“O Lord my God, I cried unto Thee,
And Thou hast healed me.

O Lord, thou has brought up
My soul from the grave :
Thou hast kept me alive." — Ps. xxx. 2, 3.

"I cried to thee, O Lord ;
And unto the Lord I made supplication."

Then he adds the arguments he used in his prayer, saying, —

"What profit is there in my blood,
When I go down to the pit?
Shall the dust praise thee?
Shall it declare thy truth?" — *Verses 8, 9.*

And of the Lord as his permanent Healer he sings : —

"Bless the Lord, O my soul :
And all that is within me,
Bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits."

Then adds the following catalogue of his benefits for soul and body : —

"Who forgiveth all thine iniquities ;
Who healeth all thy diseases ;
Who redeemeth thy life from destruction ;
Who crowneth thee with loving-kindness and tender mercies ;
Who satisfieth thy mouth with good things ;
So that thy youth is renewed like the eagle's."

So David sings as the royal psalmist : how does he act as a king ?

In the touching record of one of the remark-

able passages in his reign near its end, 2 Sam. xxiv., and 1 Chron. xxi., we hear the voice of God both in the action of David and of his Lord.

In the opening of this record, we see Satan, that old serpent, as we do in the record of the great trial of Job. David does not see him; Job did not: but we do; and we see him provoking David to number the people. We see David hearkening to his voice, not to the Lord's, and obeying Satan's voice instead of asking, hearing, and obeying the Lord's voice. Even Joab, with all his power over David, could not dissuade him from following Satan and gratifying his own provoked spirit.

But no sooner is the numbering done than David's own heart smites him. He sees that he has listened to Satan and obeyed his provoking suggestions, instead of hearkening diligently to the Lord and doing what is right in His sight.

So he prays for forgiveness, humbly confessing his sin. The Lord hears his prayer and answers through His servant Gad the seer, and offers David the choice between three years' famine, three months' destruction by the sword of man, or three days' pestilence throughout all the coast of the land.

David chooses the pestilence as more especially and directly from the hand of God. And the work of death begins. Seventy thousand die, and

yet Jerusalem remains untouched. The Lord sends His angel to the work of death in the capital, but stays His sword in the midst of it. David and the elders are in sackcloth, lifting their eyes to God for mercy. David sees the destroying angel standing by the threshing floor of Ornan, the spot chosen of God for the yet unbuilt temple. His sword is drawn, but stayed between Heaven and earth over the city. Ornan and his four sons see Him too, and hide. David and the elders fall on their faces and plead with the Lord. The Lord answers through Gad, the seer, again, and at His word David buys the temple site, builds on it an altar, and offers upon it burnt offerings : thus typifying Christ, who is both the altar and Lamb of God ; Christ, the destroyer of the works of the devil, the bruiser of the serpent's head ; Christ, the Healer of the breach between God and man, and the Healer of man both soul and body, through faith in His name. David hears and heeds : the altar is built, the offerings made, and the Lord stays His sword and heals the people. In all this we have the Lord's own voice, not only as the Healer, but as King of kings and Lord of lords, administering His own law of health. Thus He brings down His people from their exaltation above measure, to hearken diligently to His voice. We have also His voice by David as king, acting upon his lifelong faith in the Lord as the Healer,

and in the part that David's seer takes, we have the Lord's voice as the Healer by one of His prophets in the land.

HIS VOICE BY KING SOLOMON

Is even more explicit, and quite direct and unanswerable, as to the points both of the permanence of the Lord's office as the Healer, and of the people's privilege of healing through faith. The temple is completed; the nation assembled for its dedication. The king kneels upon his knees before the altar in the sight of all and pours forth his prayer of dedication as the spirit gives him utterance. He prays for many things, but in none is his prayer more specific than for healing in answer to prayer. He says, "Whatsoever sore, or whatsoever sickness there be: then what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, then hear Thou from heaven Thy dwelling-place, and forgive." (2 Chron. vi. 28, 30.) And in answer to the prayer of Solomon, the Lord appears again to him as He had appeared to him at Gibeon before, and says unto him, "I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house to put my name there forever." (1 Kings ix. 3.) "If I shut up heaven, or if I send pestilence among my people; if my people humble themselves, and pray, and

seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. vii. 13, 14.)

IN THE HISTORY OF KING ASA

We have the Lord's voice in a sad but wonderfully instructive passage, concerning healing through faith; all the more positive, to borrow a phrase from over the channel, because it is negative. One word expresses it (2 Chron. xvi. 12): "And Asa in the thirty-and-ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians." He ought to have sought to the Lord. It was part of the faith of the people of God — of whom, as king, he was head — that the Lord is the Healer, and he ought to have sought to the Lord because he had found the Lord a very present help in his great time of need in the beginning of his reign. And he ought to have sought to the Lord because his disease had come upon him as a last thing before death, to humble him after he had refused the reproof of the Lord, and imprisoned Hanani, the prophet, by whom the Lord sent the reproof, and also oppressed some of the people. Therefore, as the king did not humble himself and seek the Lord, but the physicians, he was not healed, but allowed to die.

How the national faith in the fact that the Lord is permanently the Healer, and that healing through faith is the permanent privilege of His people, could be more positively shown than it is in this record of the negative action of King Asa, I do not see ; do you ?

On the positive side, we have the national faith wonderfully exemplified in action by

THE LITTLE ISRAELITISH CAPTIVE IN SYRIA AND
THE PROPHET ELISHA IN ISRAEL.

Naaman, the Syrian general, is a great man with his king, but he is a leper. Why ? The Lord loves him more truly than his king does, and wishes to exalt him more highly, even to make him a king and a priest unto God, and a living miracle of His own power as the savior and the Healer amongst the Syrians. Therefore it is that leprosy has come upon him, and not because of sin in himself or his parents.

The Lord loves also a certain little Israelitish maid in Samaria, and desires to honor her as a witness for Himself as the Healer, to Naaman the Syrian, and therefore she is carried away captive and brought into the service of Naaman's wife.

The Lord loves also even the idolatrous king of Israel, and wishes to give him and his court in Samaria a further example of His power in

the healing of an incurable disease through His prophet; this, too, under circumstances very humiliating to the king himself, and very honoring to God and His prophet, that if possible the king and his people may be won from idolatry to the living God. The little maid in the service of Naaman's wife is touched with sympathy for her master, and says to her mistress, "Would God my Lord were with the prophet in Samaria, for he would recover him of his leprosy." Oh, how this shows the national faith! for even the children knew the Lord as the Healer by faith through His servants. How clearly it shows this to have been the faith of His church in the land at that time! Is it justified by what follows?

Naaman comes to Samaria, but not immediately to the prophet. The Lord has use for him first with the king. The king is alarmed, looks upon his coming to him from the king of Syria, and asking healing at his hands, as a demand made on purpose to get an excuse for making war upon him, rends his clothes, and says, "Am I God, to kill and make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore, consider, I pray you, and see how he seeketh a quarrel with me."

Elisha hears of this, and sends to the king, saying, "Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there

is a prophet in Israel," — a witness for the Lord as the true God, who can heal even a leper. The king sends Naaman to Elisha, and Elisha puts his faith to the test by prescribing what seems very little and very silly to the great man, and makes him angry at first; but the moderate counsel of one of his attendants prevails, and he is sent home healed in body, and won to the Lord.

This instance of healing is not only an example of the power of the Lord, but a remarkable proof that in the faith of the church of that day, the healing power belonged to the Lord. The little maid's faith shows it on the one side; for how else should even the children know Him as the Healer through the faith of His servants? And the words of the king of Israel show clearly that, idolater as he was, he knew perfectly well that the general faith or belief was that the power of disease and healing, with the greater power of life and death, belongs to the Lord. He says, "Am I God, to kill and make alive, that the king of Syria should send this man to me to be healed?" It would seem, therefore, that from the children up to the king, the whole people must have known this article in the faith of the church in the land.

One more example must be given, both for its striking clearness and because it is an instance in which the healing is done by the Lord, expressly in answer to the prayer of the one who is healed,

and not in answer to the prayer of faith by a prophet or elder.

KING HEZEKIAH

Is commended in the records of his life; as one of the best of the good kings of Judah. That he should have been so loyal to the Lord is the more remarkable, because his father Ahaz was so disloyal. The Lord loved him and honored him above most others. As the author of Hezekiah's faith, the Lord strengthened him with might in the beginning of his reign to do a wonderful work in undoing the mischief done by his father, cleansing the land of its idols, and purifying it to the Lord. He did one remarkable thing that even King David seems to have overlooked. He broke in pieces the brazen serpent made by Moses in the wilderness, to which unto these days (2 Kings xviii. 4) the people had burned incense. As a statesman he had the moral courage to break the yoke of Assyria and refuse to pay tribute; and he had bravery also for renowned deeds as a warrior king, capturing the chief cities of the Philistines: all through faith in the Lord and fealty to Him.

And about the middle of Hezekiah's reign the Lord, as the finisher of his faith, honored him yet more with a trial of his faith far greater than ever before. The Lord permitted Sennacherib, king of Assyria, to invade Judah with an overwhelm-

ing force, take some of its strongest strongholds, and threaten Jerusalem, its capital. Two things must have enhanced this trial very much: Hezekiah knew, of course, that the Lord had revealed to and through Isaiah the prophet that in spite of all that could be done to save the people, they should grow worse and worse, until the Lord would let them be carried away into captivity. This was one thing. Then he had, besides this, the fact already before his eyes that eight years before this invasion of Judah by Sennacherib, the sister kingdom of Israel had been conquered by the predecessor of Sennacherib, and the chief of its people deported as far East, some of them, as Media. What a trial of his faith, then, was this invasion! but oh, what a splendid chance to trust! But the trial at first was too great, until a greater one still was added to it, to drive him to despair and so to faith; so great at first that his fears (provoked no doubt by Satan) impelled him, instead of honoring the Lord by the prayer of faith, to rob Him by robbing the gold from off the very doors of His House of Prayer, to use in hiring man to fight the battles of the Lord! This done, the Lord brings upon him the greatest trial of all, the King of Terrors. A painful, perilous disease fastens upon him, and the Lord sends Isaiah to him with the message, "Set thy house in order, for thou shalt die and not live." This

is a good deal for any one to do

by the Spirit's power is effectual. He despairs of all help from man, turns away even from the prophet of God, turns his face at once to the wall and to the Lord, and weeps out his prayer and supplication before the face of the Lord alone, and ends with two words which express at once his despair and his hope, — his despair of himself, and his hope in the Lord: “I am *oppressed. Undertake for me.*” Ah! the Lord had undertaken for him. He had brought him to despair of himself, and so to put himself in the Lord's own hands. And oh, how grandly it worked! Isaiah had not yet come to the middle court of the palace when the word of the Lord comes to him to return to the king and reverse the former message, and tell him he shall not die but live, and have fifteen years added to his life, and have deliverance also, himself and his capital, from the hand of the king of Assyria. Wonder upon wonder! And oh, how gloriously this word is fulfilled! The dawn of the following day opens upon the camp of the Assyrian king, revealing the awful havoc made by the King of Terrors during the night. No less than 185,000 of the chief warriors have laid down the sword forever, and the king, dismayed, hastes to withdraw and return to his own capital; there, though he knows it not, to die himself under the hands of his own sons. And the third day finds King Hezekiah in the

midst of the great assembly in the temple, praising God for this double deliverance.

What a glorious moment for them! What an awful day for the Assyrians! What a glory to the living God! In all this what do we see? We see wonderful works of God, works which may fill us with adoring wonder. But are they signs to accredit the prophet Isaiah with his king and his people? or are they the very things to bring king and people into more complete dependence upon the Lord, into fuller union with their God? If they had been designed as a seal to the prophethood of Isaiah, they would have been done in answer to his prayer, not the prayer of the king. Nay, nay: the loving design of the Lord in them was to do what He did,—save king and people from the hand of the king of Assyria, by which the people of their sister kingdom had been carried away captive, and turn the people to Himself, and stay the progress of idolatry, and keep them yet another century in the land before the foreseen captivity should become a necessity. In all this the voice of the Lord is just as clear by

ISAIAH THE PROPHET

as it is by Hezekiah the king; so is it also by the prophets taken all in all. We have already seen this in the prophet Gad in his relation with King

David, and in Elisha in the healing of Naaman, and in the prophet Hanani in his relation with King Asa, as we here see it in Isaiah as the messenger of the Great Physician in the healing of King Hezekiah. As a messenger simply, he fetches from the Lord the Healer to the king the sufferer, first a moral, not a medical prescription : "Thou shalt die and not live." The king takes it, and it works effectually. He turns at once to the Lord, purged of all self-trust and of all trust in man, and commits himself, in his disease, and in his awfully oppressive circumstances, to the Lord. This done, the Lord sends His prophet again to the king with another moral prescription : "Thou shalt live and not die" ; fifteen years shall be added to thy life, and I will defend this city, and as a sign I will cause the shadow of the sun to go back ten degrees on the dial of Ahaz, your retrograde father.

The king takes the prescription ; still his faith needs a little further help, and the Great Physician gives it. He has His messenger, the prophet, instruct the king's attendants to put a lump of figs upon the boil. Now the king rests just as he is, the disease there still unhealed in all its virulence, and the king of Assyria still in the land with all his overwhelming forces. Yet Hezekiah rests in the word of the Lord by his prophet. Thus the Lord does his own work, in His own way, both as

the savior of the nation and as the Healer of the king. And so the voice of the Lord is as clear by His messenger as it is by the king, to the fact that He is the Healer.

There is one fact to which attention has not been called, as we have been passing along up the line of Moses and the kings and prophets. It is this, that from first to last the matter of disease and healing through faith stands *amongst* other things as one of the *permanent things distinctly* specified in the word of the Lord, and used in aid of His unceasing work of grace and salvation. What His ruling purpose in all is we will consider hereafter.

The fact to be specially noted now is this: that amongst the "all things worked together by the Lord for good to them that He seeks to save," both disease and healing through faith have permanent place. A moment's glance at the Lord's way of delivering Israel from Egypt will show this. His way of training Israel in the wilderness, and turning them from time to time to Himself when they were drifting away, reveals it also. And a glance at the blessings and curses mentioned by Moses in Deuteronomy shows most distinctly that healing in answer to prayer is not designed mainly for use at special times, as a sign or seal of inspiration or of prophethood or apostleship, but as a blessed power for *all* times,

and to be used in aid of the grand work of God, in saving the lost and purifying the saved fully to Himself.

King David gives it a place amidst ALL the BENEFITS he has to remember in praising the Lord : forgiveness of all his sins first, then healing of all his diseases next, then saving his life from destruction, then satisfying his mouth with good things, and renewing his youth ; just as the apostle James puts sickness amidst other things to be brought to the Lord, and dealt with by Him. Afflictions other than sickness first, to be brought by prayer ; exaltation next, to be poured forth in praise ; sickness next, to be healed in answer to prayer ; offences one with another next, by confession and prayer one for another.

So also King Solomon in his prayer, as Moses had done before in the blessings and curses, places disease and its healing through faith amongst the things that belong to *all* times and to any time, in which in the loving economy of God it may be found necessary to use them. A glance at the foretellings of the prophets concerning the days of our Lord Jesus Christ, and all the days that shall follow, including these in which we live, will suffice to satisfy any inquirer that one of the permanent things of the gospel economy, as foreseen by the prophets, is their use of healing by faith.

Isaiah knew, as the evangelical prophet (because so full of Christ) tells us (l. 3), that He bore not only our sins, but our griefs (Hebrew. "sicknesses"),* which indeed must be so according to the nature of things. Bodily maladies come in the train of sin, and if sin has been borne by our Great Sacrifice, He has met all evil in its root by the one offering of Himself, so that we are free to look to Him for release from it, root and branch, and He is free to give it unto us according to our faith. In perfect accord with this, Isaiah, in his prophecies of the works of Christ, puts side by side the proclamation of the gospel, and the opening of the eyes of the blind, unstopping the ears of the deaf, and making the lame to leap and the dumb to sing.

* Pastor Otto Stockmayer has drawn attention to this in his excellent little book: S. W. Partridge & Co., London.





IV.

THE DAILY WORK OF JESUS.

HEALING the sick, in connection with proclaiming the good news from heaven, was the every-day work of our Lord. Other things were occasional, this was perpetual. Twice He cleansed the temple, once He changed water into wine, twice He gave His fishermen disciples miraculous draughts of fishes, once He trod the boisterous sea, twice He overmastered winds and waves in behalf of His apostles, twice He fed multitudes from a few little loaves and fishes, and three times He raised the dead; but every day, yes, almost every hour of His life amongst men after He entered upon His work, He preached the gospel and healed the sick. Had His healing work been merely miraculous, as a sign of His Sonship, a seal of His plenipotentary power and authority, a few signal instances of it would have sufficed. There would have been no necessity for His healing such multitudes, multitudes, multitudes as He did. When He called Moses, He

gave him, for use with the Israelites and Egyptians, just two signs, and that was enough to establish confidence in his call. But the two signs were symbols of His own all-power over all the power of the devil, and over all the power of bodily disease. But now having come Himself in the body, His daily life is in the incessant use of these great powers in aid of His greater work of proclaiming His kingdom amongst men.

Signal things were done by our Lord for special purposes, no doubt. For example, when He called His fishermen disciples to become fishers of men, He gave them a miraculous draught of fishes, specially to show them, in the way they could best appreciate, that it was the Lord and Master calling them.

There was a peculiar timeliness in the miracles of the loaves and fishes. He was about to bring out the great fact that He himself is the bread of life, and these miracles opened the way for it grandly.

So also was there a peculiar appropriateness of both time and circumstances in that greatest of all His miracles, — greatest in its effect, I mean, — the resurrection of Lazarus from the dead. It was just before the time for the accomplishment of His own death, at Jerusalem; it was virtually in Jerusalem itself, in a family well known, and therefore its influence was great in two respects:

first, in emphasizing our Lord's own proclamation of Himself as the resurrection and the life; and next, in hastening the time of His death, precisely to meet the time appointed for it in the councils of God. And there was a wonderful appropriateness in the two lesser miracles connected with the arrest of Jesus: the falling down of those who came to take Him, showing that they had no power to take Him except at His will, and the restoration of the ear of Malchus by a touch, evincing Jesus perfect master of the situation at the very moment when they were laying violent hands upon Him.

But all these and other like things were occasional, and each suited to its occasion; but healing through faith was an every-day matter as an accompaniment of the gospel, and as constant as the preaching of the gospel itself. In fact, it is itself part and parcel of the gospel. What is the gospel? It may be summed up in the two words "salvation" and "healing": salvation from death and hell; healing, being made whole.

It is good news that our Lord Jesus Christ is God made manifest, giving Himself for us to redeem us from destruction, and giving Himself to us to make us one with Himself, and so healing the breach made by sin between us and Him, and so making us whole with Him, and in Him whole with God, whole in spirit, soul, and body. There-

fore, the healing of the body is part and parcel of the great, good, glorious work of our Lord as He is proclaimed to us in the gospel.

The actual work of healing wrought by our Lord in the days of His bodily presence is something amazing. He began by healing the son of a Gentile or of a convert to God from amongst the Gentiles,—an appropriate beginning, showing that the world is the field. He began by healing one at a distance. The nobleman had come to Him at Cana from Capernaum, showing that His bodily presence is not at all a necessity in healing the sick, any more than in saving the lost,—a beautiful beginning. Then He went to Capernaum, and there, in a synagogue, He healed a demoniac, showing his all-power over all the power of the devil. Then in the house of Simon Peter He healed Peter's mother-in-law of a fever, so that she arose at once and entered upon household duties, thus showing His power over all the power of disease; so that by sunset all that were diseased in the whole city were brought, and all the city was gathered at the door, and many were healed,—a beautiful fulfilment of the prophetic saying of Isaiah, showing not only that He bore our infirmities, but that He also takes them away.

The multitude became so great and so pressing, that before the sun rose the next morning, He escaped the pressure; only for a little, however. Mul-

titudes followed Him even into desert places, and He healed them all of whatsoever disease they had. I know not how many times it is mentioned that multitudes followed Him and pressed upon Him for healing, and were all healed.





V.

THE THREE COMMISSIONS AND DAILY WORK OF THE PRIMITIVE CHRISTIANS.

JOHN THE BAPTIST broke up the fallow ground, and our Lord Jesus soon cast in the seed of the Kingdom, and quickly the Judean and Galilean fields were ripe for the harvest. The full gospel for soul and body worked, as it would do again if we had it in unhindered freedom, with great power. As Jesus went about all the cities and villages preaching the gospel of the kingdom, and healing every sickness and every disease among the people (Matt. ix. 36, 37), the multitudes pressing upon Him moved Him with compassion, and He said to His disciples, The harvest truly is great, but how few the laborers! Pray the Lord of the harvest to send forth laborers (Matt. ix. 37, 38). Their prayer was quickly answered. The Lord of the harvest made His will known. Jesus called and

COMMISSIONED THE TWELVE

to do what? Precisely what He was doing. And He gave them, in His name, through faith in His name, the very same power, — His own power, that very power that He symbolized to Moses in his use of the rod, conquering power over all the power of the devil, and healing power over all power of disease, — and sent them forth. They went preaching the gospel of the Kingdom, and healing all manner of disease (Luke ix. 6). This greatly enlarged the work, and increased the demand for laborers. Before long the Lord appointed and

COMMISSIONED THE SEVENTY

to do what? The same things that He and the twelve were doing : preach the gospel and heal the sick. They went out two and two over all the country, to every place that Jesus proposed visiting, preparing the way for Him ; and when they had fulfilled their mission, they returned to Him full of joy, that the devils were subject to them through faith in His name ; and that time Jesus rejoiced in spirit, and thanked the Father that all power was given to Him, and that through faith in Him it was fully available for even the simplest ones to whom He was revealed, that they too

might glorify God as channels of the rivers of the water of life for the souls and bodies of men.

Then, when our Lord had fulfilled His own work upon earth in teaching, suffering, dying, and rising from the dead, and was about to ascend to the glory awaiting Him, as Head over all things to the Church, His own body, the fulness of Him that filleth all in all, he gave His

COMMISSION TO THE WHOLE CHURCH

to do what? To carry on the same work, only on the grander scale of the whole world; confined now no longer to the descendants of Abraham, but opened now to every creature, yet the same work of preaching the gospel and healing the sick, and with the very same power symbolized to Moses, and exercised by Christ and given to the twelve and the seventy, — power over all the power of the devil to master it, and over all disease to heal it.

How the church took up and fulfilled this great commission in the days of the apostles we see in that wonderful record, The Acts. The last words of our Lord, “All power is given unto me; go ye therefore, and lo, I am with you alway,” were real, living words, expressing grand living realities, and glorious things were done according to their faith.

Peter could say to the poor man, in the Beauti-

ful Gate of the Temple, who had never stood or walked, much less leaped and praised God in all his life before, "In the name of Jesus Christ, rise up and walk," and to help his faith could take him by the right hand and lift him up. Why? Because he knew that Jesus Christ was with him, and had all power and would use it according to their faith, and the poor man could for the first time in his life leap up, stand, walk, leap and praise God. Jesus Christ was with him in His all-power, bodily and spiritual, to work in him to will and to do. Then out of this arose all the opposition of priests and Sadducees, and this gave opportunity to strengthen faith and overcome the power of the devil; and thus the Lord could and did add to the church, directly of such as should be saved, no less than five thousand people, and still more immediately after, so that numbers ceased to be used to designate the multitudes saved. So faith grew, and work grew, until the faith of the people and of the apostles became so full, that the Lord could and did heal all manner of diseases, even by handkerchiefs and aprons that the people knew to have touched the persons of the apostles; yes, even by the shadow of Peter passing along the streets as it fell upon these, brought and laid by the wayside for this purpose.

The continuity of this gospel work for the souls

and bodies of men under the great commission is seen in the promise in James v. 14, 15. The Epistle of the Apostle James is reckoned to have been written about A. D. 60 ; and in this, healing the sick through the prayer of faith is placed among the permanent provisions and promises of the gospel. In the catalogue of things to be brought to the Lord, disease of the body stands midway between afflictions such as bereavement, preservations, losses, and the like, and breaches or offences between brethren ; afflictions to be brought by prayer, exaltations to be brought by praises, diseases by prayer, and offences by confession one to another and prayer one for another. Therefore, if this one provision is to be set aside as belonging exclusively to the apostolic age, all must be set aside. Five years after the Epistle of St. James was written, the Apostle Paul was sent a prisoner to Rome.

THE WONDERFUL WORK IN MELITA,

The account of which we have in the closing chapter of Acts, shows that preaching the gospel and healing the sick went on side by side through all the days of the apostles. In this account we see how it was that the Lord could promise the apostle all that sailed with him, and so give him what his soul craved for the Lord, — the whole two hun-

dred and seventy-six souls, soldiers, sailors, captains, and all; and how He could gladden the whole island, from the chief man to the least of all, in the months of detention there, with the good news of a Saviour, able to save to the uttermost all coming to God in Him. If the real presence of Jesus with all-power had not been a bright, living reality in the heart of the apostle, how could he have shaken off the viper that fastened on his hand, and received no harm? and how could he have found an open door to the house of Publius? and how could the islanders have been so moved if the father-in-law of Publius had not been healed of his fever and bloody flux? and how could all hearts in all parts of the island have turned to seek and see and hear St. Paul, the prisoner, if the Lord had not been with him in all-power to heal the diseased? and how could captain, soldiers, and sailors have been given him for the Lord?

Oh, what a power has been allowed to lie practically dormant by the lapse of faith in our Lord as the same yesterday, to-day, and forever, as the Lord the Healer of the body even as He is the Lord the Saviour of the soul!



VI.

IS THERE ANYTHING AGAINST PERMANENCE?

IF healing through faith is not our permanent privilege, why is it not? What is there against it? The Lord by His servant Moses, as we have seen, published a statute and ordinance of health over His own name as the Healer, as one of the laws of His economy of grace in delivering and saving his people. Has He ever abolished it? or abandoned its principle? or withdrawn the pledge of His name as the Healer? Not during the old dispensation; for kings and prophets acted upon the law, and bore testimony to the efficacy of its principle, and to the faithfulness of the Lord to the pledge of His name as the Healer, both in song and prayer, prophecy and history. Nor yet in the change from the old to the new order of things in the kingdom of God; for as in the old it had been prophesied of the new, so it was fulfilled. Christ, the Son of God, acted as fully and constantly upon the law as the faith of the people would

afford Him opportunity; and He commissioned first the twelve, then the seventy, and then the whole church, without limit of time or office, age or sex, to do in His name, through faith in His name, what He had done in His own name as one with the Father. The apostles after Him followed our Lord wonderfully in acting upon the law, and in teaching others to do so, as we see by their epistles, especially in those of Paul in pressing gifts of healing distinctly as among the precious gifts to be coveted by all; and in that of James by the specific instructions given to any sick among us, and by the positive assurance that the prayer of faith shall save the sick, and that the Lord will raise him up, and if he have sinned his sins shall be forgiven him. And where in the whole compass of the Word of God is there anything to show that this law has ever been abolished, or that our Saviour has withdrawn His name as the Healer?

I know of nothing. Do you? Does any one? And if there is nothing in God's statute book, nothing in all His testimonies to show that it has been abolished, then is not this *prima facie* evidence that the statute stands, and our Lord remains in this matter the same yesterday, to-day, and forever? Does the fact that God has kindly provided in the kingdom of nature remedies for the various diseases to which we are exposed,

and has given us faculties to discover and apply them, prove that healing by His power through our faith is not His purpose and our privilege? Had He not provided these natural remedies and faculties from the time of the creation? Did they not exist as they now do when He published the law of health and His own name as the Healer?

If the provision of natural remedies and of healing by human skill shows now that healing by the power of God, through faith in our Lord as the Healer, is not God's purpose and our privilege, how is it that it did not do the same thing of old, when the law was given and acted upon by our Lord through His servants and in His own person through so many centuries?

No, no; the two things are perfectly consistent with each other. We, as parents, do the best thing we can for our children, and God is not less kind than we are. If our children are stupid, or even perverse, so that we cannot do the best for them that we ourselves see we still do the best that they will receive. So our loving God provided natural remedies and faculties for healing from the beginning, and afterwards revealed His more excellent way of healing through faith, as soon as His people were so prepared that it should not be all a dead letter instead of a living reality. And ever since that time the old, less excellent way remains as before, for those to fall back upon

who have not faith to accept the Lord's best way.

We may well be grateful that it is so: for to this day it remains true in this very thing—and in, oh, how many other things!—that our Lord cannot do many of His mighty works because of our unbelief; still it is so that all He can do after so long a time, and so full a revelation of Himself, is to lay hands upon a few sick folk and heal them. Oh, how few at most even now! Thanks be to God, the number is growing. All the same, however, we may be glad and thankful for good physicians and surgeons, as well as remedies. It is a great mercy that the Lord does endow some amongst us with genius and skill in the healing art, and that He does hear and answer the prayer of faith for guidance in the choice of the best man in any critical case, when there is not faith to choose Him as the Healer, and that He does give wisdom where it is asked, nothing doubting, in the application of the right natural remedy, where faith fails to take from Him the power that is above nature. Oh, how blessed is it in many instances that it is so! But would it not be far more blessed if our faith should rise to the measure of God's provision and power to heal us Himself of all our diseases, even as He forgives us all our iniquities? One answer to the question "Why not?" is given often by another

question, "If it is our privilege to be healed of all our diseases, we need never die, need we?"

The answer is, "Yes, we shall certainly die, if the Lord does not first come and take us to Himself."

Healing through faith no more sets aside the truth written, that it is appointed unto all men once to die, than healing by medical skill does. No doubt, all who were healed in the days of our Lord and His apostles afterward died; but meanwhile they were great gainers both in being healed of their painful diseases, and in the knowledge of Jesus which came to them in connection with their experience of His healing power.

But now concerning death, have you not observed that it has pleased God to take out of the world, through death, a large part of our race without disease? How many by drowning? How many on battle-fields? What multitudes by accident, as we call it, thousands by earthquake, etc.? Then there are some who, like the patriarchs, fill up the measure of their days and die of age alone, without disease.

Moses strikes me as a beautiful illustration of God's "Statute and Ordinance" of health given by him. He hearkened diligently to the Lord, and lived to be one hundred and twenty years old, and died without disease, or abatement of strength, or dimness of sight.

Another answer to the question "Why not?" as to the permanence of our privilege of healing by the power of God through faith, is this: "The day of miracles is passed." This, it is taken for granted, settles the question. But is it the unanswerable settler that it is supposed to be? Does it not take for granted things that cannot be granted at all without sacrificing the truth? It takes for granted, first of all, that healing through faith is a miracle, in the sense of a sign or wonder as the seal of inspiration; but is it so? The apostle Paul twice in one chapter (1 Cor. xii 9, 28) mentions gifts of healing and of miracles as quite distinct from each other. Well he may: for as we have seen, healing through faith is clearly one of the permanent laws of God's economy of grace and salvation, according to Moses, the prophets, and Christ and His apostles; whilst miracles as signs and wonders are special, *not* general, and for particular times, not for all times.

There may be great periods, like those of the introduction of dispensation, where great and exceptional things are done, such as the plagues in Egypt, the opening of the Red Sea, the manna in the desert, the water from the rock, the opening of the Jordan, and other like things, through Moses and Joshua, and such as those attending the birth and death of our Lord Jesus Christ, or as the stilling of winds and waves by a word,

feeding thousands from a few little fishes, raising the widow's son and Lazarus from the dead by our Lord Himself. But these things are exceptional. The plagues of Egypt have never been repeated, nor the sea opened again, nor the Jordan, — except on another exceptional occasion, to let Elijah and Elisha pass through, and to let Elisha return; the manna was one forty-years' miracle, and the water from the rock was only twice given.

So with the miracles, as signs and wonders, in the time of our Saviour: once or twice, or at the very utmost thrice, they were wrought; while healing through faith, like forgiveness of sins, was, as we have seen, His every-day work, and the every-day work of His apostles after Him. Special miracles may also be wrought at special moments during any great special period. For example: we are told that special miracles were wrought by the hands of the apostles at a critical moment just after the day of Pentecost. The healing of the lame man in the gate of the temple called "Beautiful," with the opportunity it occasioned of proclaiming "the Jesus the risen Son of God," brought a storm upon the apostles Peter and John. The Sadducees and priests were alarmed, and put the apostles in hold first, and then in the common prison. The Lord released them. Then the authorities had them brought

before them, and charged them not to speak any more in the name of Jesus, and threatened them sternly. It was a perilous moment. Special wonders were needed to sustain the apostles, encourage the people, awe the authorities, and continue and increase the triumphs of the gospel. The apostles saw this, and felt it; and the people, too. Therefore, when the authorities let the apostles go, they joined the people, and told them how the case stood; the whole assembly with one voice prayed the Lord to grant boldness in the word by stretching forth His hand "to heal," as He had done, "and that signs and wonders might be done in the name of Jesus." "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spoke the word of God with boldness." The special power asked was granted; the triumph was complete, and the Lord was greatly glorified.

It would be easy to point out other like special moments in that great special period in which signs and wonders were needed and given; but healing through faith, like saving through faith, was the continual work of the church, as belonging not in the category of signs and wonders for either special periods or special moments, but clearly to the permanent laws of God in His economy of grace and salvation.

Therefore this answer, that "the day of miracles is past," does not touch, much less does it actually settle, the question against the permanence of our privilege of healing through faith. But there is another thing in this confident answer taken for granted that must not be allowed to pass unchallenged; that is, that another great special period may not even now be opening before us, in which the Lord may have occasion once more for miracles as signs and wonders. This, however, if true, does not bear directly upon the question as to the permanence of the law of the use of bodily maladies, and of the privilege of having them healed by the power of God through faith in our Lord as the Healer. Therefore I leave it for others to follow out, in the light of the portentous times in which we live, and of the yet unfulfilled prophecies.

There are several things in the Scriptures which are often mentioned, not as positive proof against the continual readiness of our Lord as the Healer to heal all our diseases, but as putting it upon questionable ground, which remain to be weighed in the next chapter.



VII.

REASONS FOR PERMANENCE.

THE cause for the continued use of bodily maladies and of healing through faith is near at hand. Love is the power that moves the heart and hand of the Lord in working all things together for good ; infirmities and diseases amongst the rest. The good He aims to accomplish is one complete union with Himself forever, and faith is the uniting link by which our unity with Him is begun and finished. Amongst the "all things worked together by Him for the accomplishment of His aim," maladies and their cure have place not only, but their place is one of immeasurable power. They are amongst the most effective of the Lord's reserve forces, brought into battle to turn the day when His gentler forces of grace and truth have failed to win the victory. Before we are conquered in the first instance, the Lord, with many of us, has to bring up these reserves after His gentle persuasions have failed to carry the day, and so to

bring us face to face with death and eternity through disease, and show us how vast the stake is, and how brittle the thread of life is, and so bring us as far on in our mental decisions as possible for the time. Then if the first time has brought us only to resolutions and vows, He repeats it in one form or other, if need be, until we are brought to make a full and glad surrender, and to receive Him as well as give ourselves to Him.

This in the first instance. Then, alas for us ! we are only too apt to conclude that the first grand step is all inclusive. We fail to see what Jacob saw at Bethel, and what we may see in his subsequent history, — that the way to complete union with the Lord is not an easy ascending grade, but a ladder of successive steps upward, each step a self-surrender to the Lord, and a reception of the Lord instead of self.

And this failure of ours to see the Lord's way leads us to seek persistently the way that seems the right one to us. Then in each and every step, if the gentleness of the Lord fails to conquer us, He is compelled to use the severer reserves, and if necessary, afflictions in losses, crosses, bereavements first, and bodily maladies lastly, and if necessary again and again, to bring us to despair of self-processes and to surrender ourselves to Him, that He may step by step accomplish His own great aim of love in filling us

abidingly with Himself. His love can never be satisfied with anything short of the complete fulfilment of this His aim. His love led Him to take upon Himself our sins, and with our sins all the train of their consequences, infirmities, and sicknesses amongst the rest, and bear them first in His own body on the tree, in death which includes them, every one, that He might be free in the use of His power to take them away from us whenever it would subserve the aim of His love to do so.

And if He so loved us as to take our infirmities and diseases upon Himself, and bear them in His own body by death for us, He will not hesitate in the greatness of His love to use them, if we make it necessary for Him to do so, by putting or permitting even Satan to put them upon us, to bring us to despair of our self-processes, and so to surrender ourselves to Him; and this, that He may have us, possess us, fill us, dwell in us, and make us one with Himself. This done, this same wonderful love that led Him first to suffer for us, and then to put or permit suffering to come upon us, will with great joy take away the suffering from us, because it has already done its work for the time in aid of the great, loving purpose of God.

This principle or law of God, in the use of bodily maladies and their cure, is singularly illustrated in the case of

THE MAN BORN BLIND.

Here he is ; God has brought him into the world with two sightless eyes.

Why?

The disciples of Jesus think it is because of some foreknown sin of his parents before him. Job's three friends thought that his great troubles were sent in judgment, not in love. But Jesus knew better. The eternal counsels of love were all open to Him, and so the ways of love were not to Him mysterious ways, but simple and clear.

The disciples, taking it for granted that this man's blindness is a punishment for sin, say, "Master, who did sin, this man or his parents, that he was born blind?"

Jesus answered, "Neither."

Why then was he born blind?

"That the works of God should be made manifest in him."

What works?

First of all this work of using bodily maladies in aid of the loving aim of God to make us one with Himself. Next, the work of the Lord Jesus as the Healer : *i. e.*, that of taking possession of the man with his own free consent, and inspiring him with the confidence to hearken to His voice, and to do exactly what He prescribes. He allows the earthly paste to be spread over his sightless eyes

(making blindness doubly blind), and then, at the Lord's command, goes, in his blindness, without question, and washes in the pool of Siloam.

Then follows the work of healing, and he returns to the temple, to stand in its courts as witness for Jesus. Not that he knows Jesus as the Son of God; no, he knows Him only as a man, but it is as a man come from God, not as an impostor as his persecutors seek to make him out. But all this is only the beginning of the end. Jesus finds him afterwards, and now comes the crowning work amongst the works of God, which Jesus told His disciples He must work while His day in the body should last.

And what is that?

The revelation of Himself to this man as the Son of God, securing the glad surrender of this man to Him as the Saviour, the beginning of the vital experimental union between the man and Himself, to be completed step by step according to the eternal council of love, as times and opportunities should serve. The law here illustrated is unchangeable; its application is varied to suit each one of us, in our times and circumstances.

Our time is not precisely like that in which Moses lived; * nor that in which our Lord Jesus Christ lived here in the body.

* Here then, as long as disease is amongst us, is a principle which must hold good; which in its manifestation we have,

The stage in the process of the great work of God in saving this lost world was a very different one in the time of our Lord from that in the time of Moses ; and so now, the stage in our Lord's continued works to which we are brought is a very different one from that of the time in which He was in the flesh. The work of God in the time of Moses was that of preparing for the unfolding of the Kingdom of our Lord. The work of God, in the days when Jesus was in the body here amongst men, was that of making manifest the fact that His Kingdom is among men, and inducing all men to press into it. Now, in addition to all this, the peculiar work of God in our time is that of unfolding the Kingdom of God amongst us as a Kingdom within us, and so of accomplishing the ultimate aim of God's love in these the closing days of the present dispensation, that of completing the union of His people with Himself as the great crowning work of the ages before His coming again, that all may see and know that Jesus is the Christ, and that God is love, and has loved us even as He loves His own Son. And if this

perhaps, through the saddest unbelief, been hindering in its workings. As a Christian medical man, I would also say that one clear case of healing by the power of our risen Jesus must give more glory to God than the restoration of multitudes by ordinary means; and I desire to bear in mind that one of the declared purposes of God is that no flesh should glory in His sight. — *Notes by a Physician.*

be true, we have the answer to a question which has often troubled saints, and satisfied, as far as it could satisfy, sinners : —

“ Why is it that real Christians suffer bodily infirmities and diseases, like other men ? ”

The answer is, that God loves them and is perfecting that which He has begun in them, union with Himself.

It also throws peculiar light upon what, to those who observe clearly, are seen to be two special features in the faith-cures of our time. One of these special features is, that many of these cures are not instantaneous, but by stages, and some of them quite lingering. The other is, that entire consecration and faith, not only for healing, but for the fulness of the blessing of Christ, are often connected with healing through faith, as though they were conditions of it. These two special features fit into each other perfectly.

Because the faith and consecration which are essential to fulness of union with Christ are partial, and not all-embracing, the healing remains incomplete ; that the ear of the learner may be opened to know the voice of the Teacher, as the finisher of the faith as He has been its beginner. And this light may also greatly aid those who seek healing through faith. For if we see clearly that the great aim of the Lord is to secure full consecration and faith, and so fulness

of union with Him and fulness of blessing in Him, it will not only help us to understand the mystery of delay, and of stages in the healing, after we have trusted the Lord as the Healer, but it will impel us to ask the Lord to tell us the hindering causes, and to hearken diligently for the answer, until it is fully and clearly given and received, and we are fully brought into union with Him and made whole in body.

And so these very delays and lingerings will be used to secure unspeakable good to us, for time and eternity.





VIII.

THE ALTERNATIVES PRESENTED.

PAINFUL as it may be for us to bear bodily maladies, it must be much more so for our tender, loving Father in Heaven to put them upon us, and especially to permit Satan to take us in hand, and sift us as he did the apostle Peter, or strip us as he did the patriarch Job in the first instance : or if that is not effectual, test us to the utmost by the worst of bodily maladies aggravated by the worst attending circumstances ; that by any means He may bring us down where we shall cry out for the living God, and be ready to hearken to His voice in answer, and so to learn what He will teach, receive what He gives, and do what He bids.

The happy alternative that the Lord sets before us is that of being saved ourselves, and of saving Him from all this, by His power of delivering us from the evil of our own hearts, and from this present evil world, and from the Evil One, through our faith, by hearkening, receiving, and obeying.

This, as we have seen, He has put before us by His servant Moses as a law of His kingdom of grace, as inevitable as any law of His kingdom of nature, and pressed it upon us in many ways by kings and prophets, and by His Son above all, and His apostles after Him.

Perhaps this happy alternative is nowhere else in the Word of God put more significantly, when seen, than in the prayer taught us by our blessed Saviour, where it is seldom seen at all. Parrot-like, we are apt to repeat this all-comprehensive prayer as a bit of religious performance, and then it really comprehends nothing for us. Possibly, too, its final double petition, "Lead us not into temptation, but deliver us from evil," is least comprehended of all in it. I am free to say it was so with me for a long, long time.

The lexicon was God's hand first in taking away the veil that was upon my heart in reading this petition. It gave me "testing" as the first definition of the word rendered "temptation," and "the Evil One," together with "the evil of our hearts," as the double significance of the word translated "evil." In this light I read the petition thus: "Let not the Evil One have us in his hands to test us, but deliver us from him, and from the evil of our own hearts." How? "By thy power; for thine is the kingdom, and the power, and the glory, forever. Amen."

And no sooner had I learned so to read the petition than the two illustrious witnesses alluded to before were brought to my mind, confirming every word of it: the apostle Peter and the patriarch Job.

True, the apostle did not suffer the final terrible testing through bodily malady, and misjudgment as to the reason for it, and false accusations of being guilty of hidden crime, and all that, as the patriarch did. True, also, that we have no record of any such distinct warnings given to Job as our Lord gave to Peter beforehand. But both alike were led or let go into the hands of Satan to be sifted and tested; and if the apostle was spared the testing by bodily disease and diabolical accusations, it was not because he was any better than the patriarch, but simply because he was brought where he would hearken to the Lord, without the necessity for being tested further by the Evil One. And if the patriarch had not the forewarning given him which was given to the apostle, it was perhaps because the Lord foresaw that it would be of no use to give it to him, because he would not hearken to it in the least if He should.

We see in the conduct of the apostle, of how little use the forewarning was at the time to him; but we see in the after-work of the Saviour with Peter how wonderfully useful He made the fore-

warning He had given the apostle in bringing him to hearken to His voice and follow Him. At the time he would not listen to our Saviour at all, though afterwards he learned to hearken continually and follow the Lord wholly.

Our Saviour at the time forewarned the apostle that Satan had desired to have him to sift him as wheat, and that before the cock should crow twice that very night he should deny Him thrice ; but he would not hearken a moment to the possibility of such a thing. The alternative of hearkening to the Lord and being delivered from the Evil One and from his own heart as his trust, or not, was placed before him ; but his choice was already a settled one in the negative, because he really thought his own heart was all right and could be safely trusted. So he had no ear for the Lord. Afterwards, however, when the second cock crowing came, reminding him that already he had denied his Lord the third time, then the Saviour's pitying look upon him made him abhor himself, and go out and weep with a broken heart. And when the Saviour's message by the women on the morning of the resurrection came, "Go tell my disciples and Peter," it fell upon an ear all open to hear. And that same day, as the risen Jesus walked and talked with Peter and his companion on their way to Emmaus, although their eyes were holden that they did not know Him, their ears were

open to His voice in the Scriptures concerning Himself and their fulfilment in His death, so that their hearts burned within them. And that night in the room with closed doors, and the night an eight days further on, Peter's ears were anything but closed to the voice of his Lord. In the fishing breakfasting scenes, too, at the Galilean seaside, how effectually our Lord used, without warning them, the self-same trusting declaration that Peter had made on the night of the betrayal, — used then to strengthen his distrust of himself and his trust in the Lord! Then came finally the ascension scene, and what heart, among all assembled to witness it, was there more open to the voice of the Lord in the great commission, and in the reiteration of the promise from the Father of the Holy Spirit by Him, and so of the power to fulfil the commission? What heart among them all was there realizing more deeply than Peter's the need of power altogether above that which is human, or more ready to wait with open ear the voice of the Lord in the rushing mighty wind, than that of the apostle Peter on the day of Pentecost?

But if the apostle did not need the final utmost testing through bodily disease and the diabolical aggravations accompanying it, the patriarch did. Before he could be led to cry out for the living God and for light from Him, by a daysman between, he had to be tested to the very utmost,

and the Lord did not withhold His beloved servant from it, nor stay the process at the end of the first great trial; for if Satan had not accomplished in it his own wicked aim, no more had the Lord accomplished by it His own gracious and glorious aim. The aim of Satan was to prove that Job served God simply from a selfish motive, or in other words, because it made God serve him. And as Job was the best man, no other like him in the world, Satan expected to prove through his selfishness that there is no unselfish service of God in the world. The aim of the Lord was not merely to disprove this assumption of the adversary, but to let Job's trust in himself, even in this form of his own unselfish righteousness of life, be put to confusion, so that in his confusion he would cry out for light from God, and hearken to Him and let Him manifest Himself to him and in him, as the One only worthy of trust, and thus see himself as only to be abhorred when trusted in, instead of the Lord Himself.

Therefore, when Satan was disappointed in the issue of his first testing process, which was not the utmost he could do if he should have liberty, he was quite ready to undertake a second one; and painful as it must have been to suffer it, the Lord, knowing the necessity for it, to prepare His beloved servant for the far more exceeding and eternal weight of glory prepared for him, was for-

ward to tell Satan of his first defeat, and so give him the opportunity of undertaking another battle.

So it came on, and it was a terrible one. Satan could not make it worse. Yet anything less so would have left it a drawn battle at last: Satan would not have been routed; the Lord would not have triumphed. Job would still have remained in his false trust in his own righteousness, and so without the abounding grace and glory that came to him in the knowledge of the Lord as all in all to him, for him, and in him. But as it was, it was effectual. The painful, loathsome disease, the sackcloth and ashes, the potsherd, the satanic counsel of his wife to him, to "curse God and die," the seven days' silence in presence of his three princely fellow-servants of the Lord, the scrutinizing suspicions, and the furtive looks cast upon him by them, and their significant glances amongst themselves, his complaints poured forth, and their false accusations poured back upon him, and his biting, cutting responses to them, finally brought the crisis.

• They were silenced. Satan could no longer bring them up to the attack. But Job was brought where he could not rest a moment without light from God; so he poured forth his soul in the cry for a daysman between, to whom he could order his cause, and by whom he could get light from the Lord in his utter confusion. And

the Lord then speedily accomplished His own aim, by the manifestation of Himself to the patriarch in such a way as really to lift him at once out of all thought about his losses and bereavements, sores and pains and all, and fill him with glory and with God. Yes, and to dispel all thoughts of his trials as judgment from God, and fill him with adoring gratitude for them, as permitted purely in love. He came to Job veiled, yet revealed, in the rolling, involving clouds, and spoke to him out of the cloud as He did to Moses out of the burning bush. His words were gentle as heavenly dew, and as morning light, but they had in them the power that belongs to God only, — the power to present the things spoken as realities, not mere words or mere thoughts about realities.

We speak, and our words beget only thoughts about the things spoken of, or at best pictures of them; but God speaks, and His words present the realities spoken and put them into our hearts. So when the Lord spoke to Job, as He did, and asked him, “Where wert thou when I laid the foundations of the earth, when the morning stars sang together, and all the sons of God shouted for joy?” the whole stupendous works of creation, with God in it the worker of it all, and his own absence from it and absolute nothingness to it, were as real to Job as his own existence. And when the Lord spoke to him of the moun-

tains and the seas with all their living creatures in them, in such endless variety and with such wonderful instincts, all kept alive and cared for by the living God, and he himself no more to them than if he did not exist, and when the Lord spoke of the hosts of heaven, all numbered and named and placed by Him, and all depending absolutely upon Him, whilst the patriarch himself was not so much to them as a mote in the sun-beam is to the sun, and would not be missed by them if he should cease to exist, — the reality that the Lord alone is worthy to be trusted filled his soul, and he abhorred himself because in his own heart he had trusted in himself, and not trusted solely and in everything in the Lord.

Thus the Lord gave Himself, the All-Wise One, the Righteous One, the Holy One, the Mighty One, to his beloved servant; in place of his own wisdom and righteousness, sanctification and redemption: and so gave him exceeding abundantly, — yea, yea, infinitely above all he asked or thought, — and made him one with Himself for ever and ever. And what became of his loathsome, agonizing bodily malady? It was gone. We have not one word more about it. The moment the aim of the Lord had been accomplished, Job, delivered from the Evil One and from the evil of his heart, — the evil of trusting in his own righteousness of heart instead of trusting in the

Lord his righteousness,—in that moment, both Satan and the malady disappear. His Saviour has become his salvation, and there is now no longer any use for his malady, and he is therefore delivered from the evil trio,—the Evil One, the evil of trusting in his own heart, and the evil disease of his body,—and is brought into his inheritance, the living God. Happy for him that the Lord did not shrink from the use of this unhappy alternative! But happier is it for those who, without being so sifted and tested, accept the Lord's even more excellent way.





IX.

WHAT ABOUT THE GOOD SAMARITAN, AND LUKE THE BELOVED PHYSICIAN?

WITH the Good Samaritan set before us in parable by our Lord himself, we could not well get our own consent to pass judgment against all use of remedies under any circumstances. He, with his wine and oil, would rebuke us if we should.

Brought into court, remedies and their use need not wish a better defender than the Good Samaritan, especially if the Levite and the Priest are the barristers against them. His tender compassion in contrast with their cold, calculating selfishness will carry any judge or jury. The Priest and Levite look upon the poor, robbed, wounded man, lying half dead, draw their clothes more closely about them, press their hands upon their purse, sheer off, and pass by on the other side, leaving their poor fellow Jew to die.

The Samaritan looks, draws near, sees it is a Jew, a despiser of Samaritans ; yet he gets down,

stoops over him, finds him alone, pours on the oil and wine; he revives, then he lifts him tenderly into place upon his own beast, walks carefully by his side, fetches him to the inn to be kept and cared for until well again, and out of his own purse pays the bill.

Beautiful picture! What does it show? What it was intended to show: that every one is our neighbor, even though he be of another nation, and that the law of love to our neighbor even as we love ourselves, even though he be an enemy, all the more indeed if he be our enemy, is not merely binding, but beautiful, and that selfishness is hateful. This it shows directly.

But about the use of remedies, what is its incidental showing? That whenever, as in this instance, it is the best thing one can do, it is both right and lovely. But does it show that whenever there is faith for it, healing through faith is not better and more lovely?

Surely not, for that was the every-day work of our Lord, Himself chiefest among ten thousand and altogether lovely. Surely not, for He had then already charged the twelve and the seventy to heal all manner of diseases in His name.

Then, as yet the time had not come when a parable with a Samaritan, as real neighbor in God's sense of the relation, could have been represented as asking and receiving through faith,

healing for the poor, robbed, wounded Jew. But suppose the same to have been historical, and our Saviour himself the real neighbor: which would He have used, the process of remedies, or the touch of healing power? Or suppose it to have been after the Pentecostal endowment, and suppose the apostles Peter and John to have been the passers-by, as they were in the case of the man lame from his birth, in the beautiful gate: would they have used natural remedies? or would they, as they did with the lame man, have used the word of faith in the name of Jesus Christ of Nazareth?

To ask these questions is to answer them; and the answer, while it shows both the rightfulness and loveliness of the use of remedies, when it is the best that a real neighbor's heart and hand has faith to do, shows vividly that when there is faith for it, the Lord's own more excellent way is that of healing by His own power.

Now, what about Luke, "the beloved physician"?

He was a physician, and beloved. The apostle Paul so designates him; but what does that show?

Certainly not that healing by medical skill is God's best way for us; for if it had been so, our blessed Saviour would have used medical remedies instead of His own power, and would have made medical missionaries of His disciples, instead of

charging them to heal all manner of diseases through faith in His name. No, but it does as certainly show that a physician may be a very good man, very lovely and very much beloved by those who, like the apostle, know men and things.

It shows, too, that the Lord has nothing against physicians, as such. If there had been anything in the medical calling really inconsistent with the highest service of God, would a physician have been chosen as one of the four historians of the birth, life, death, resurrection, and ascension of the Son of God, or as Luke himself puts it, "of all that Jesus began to do and to teach, until the day He was taken up after that He had given commandment to His apostles," and as the sole historian of all He went on to do by His apostles in the power of the Spirit after He had been glorified, that crowning period of his work hitherto?

This speaks well for physicians who are loyal to Christ, and shows that now, as he was then, a physician may be a beloved, honored evangelist and writer, by the call and favor of the Lord. It shows also that the statement about King Asa should not be taken as a condemnation of physicians and their calling. Asa had drawn back from following the Lord, and the Lord used first His gentler forces of suasion, by His Spirit no doubt, to bring him back, and then sent His prophet to remonstrate earnestly with him, and to

warn him faithfully ; and then, when these all had not availed to bring him to surrender, He brought out His reserve force and attacked Asa in his feet (his standing on himself) ; and when his disease brought the king to death's door, even then he did not surrender to the Lord, but still resisted, and the Lord let him die. Apart from these circumstances, the statement that " King Asa was diseased in his feet, and his disease became very great, and yet in his extremity he sought not unto the Lord, but unto physicians, and died," would naturally be taken as a condemnation of physicians as such. Yet in the light of the circumstances it is quite easy to understand it, as simply against King Asa's unyielding resistance of the Lord's loving faithfulness in seeking to draw him to Himself, and not at all against the medical calling.

If it is not so, if it does really show a condemnation of the healing art, how could God have chosen a physician as the most honored one of the historians of the crowning period hitherto of His kingdom? and how could the apostle Paul have called him so endearingly " Luke, the beloved physician " ?

But tell me, if it is remarkable that God should call a physician to be such an historian, and to be so beloved an evangelist, is it not as much so that he should write such histories, and so love to do it?

Physicians do write the history of cases of disease and healing by their own art; but here are two histories: one of Christ, and the other of His apostles, and of His church in the morning of its life under its new name; and the feature of healing, not by medical skill, but by the power of God through faith, is a grand one in both. Nor does the beloved physician-historian cover out of view, but rather puts boldly prominent this feature of the two histories. He gives quite as many instances in detail of healing through faith by our Lord Himself as either of the other three, and many more than are given by the beloved John; and he alone tells us the touching story of the poor woman bowed down eighteen years under an infirmity, healed in a moment by our Lord, and the story of the ten lepers cleansed; and with what heart he tells of the multitudes, multitudes, multitudes, at different times, following, pressing upon, touching our Lord, and every one of them healed! His whole soul goes with it all, in the willingness that is full of the beauties of holiness, like the heart of the Saviour Himself. Surely he sees nothing in it, feels nothing about it, as against the calling to which he had been trained.

Has it never occurred to you that the natural, tender sensibilities and sympathy, which are indispensable to the perfect physician, may have been

in Luke one cause of his choosing the healing art, and also one unconscious attraction in him of the affections of other loving hearts to him?

Luke is the only historian who reproduces from the lips of his own Lord the parable of the Good Samaritan, perhaps the only one who could have so written it. Every chord of his nature must have been touched by it; yet if it had not first played upon the chords of our Saviour's heart, it could not have so come forth from his lips.

In our Saviour Himself, in His very heart, and also in Luke's, the beloved physician-historian, we see wonderfully the harmony of healing by medical remedies and human skill, when it is the best there is faith to command, with the healing by the power of God through faith whenever there is faith to ask and accept it. Nay, we see in both that healing by faith is incomparably the best. If our Saviour puts forth with delight the parable of the Good Samaritan, and chooses a physician beloved as one of His historians, He never uses remedies or calls in physicians, but always uses His own power, the power of God through faith, to the full measure of the faith of all who came to Him, showing that for Him it is so incomparably the best that it is His only way; and then, too, it is the only way He teaches His disciples to use. And if Luke records the parable with zest, with what deep and increasing

satisfaction he writes the histories both of the healing work of our Lord Himself, and of His disciples after Him, through faith in His name !

Wonderfully the heart of Luke is seen to go with that of the Lord in all his records of healing by faith, especially in the Acts of the Apostles. He carries us on with himself and the actors in every scene of healing.

We enter in with Peter and John through the beautiful gate of the temple ; we see the man lame from his birth healed, see him rise, stand, walk, leap, and hear him praise God ; and we witness the glorious work that follows it in the temple. We stand with Peter at the bedside of Eneas and hear the word of the apostles, and see the helpless paralytic rise perfectly well. We stand with the apostles in the temple and see the multitudes flock in from the whole region round about, bringing the disabled, and see all comers healed. We walk through the streets of Jerusalem with them and see them lined with helpless ones, laid down that even the shadow of Peter might pass over them, and we see that their faith is not disappointed ; and who is it that is the Lord's own hand in leading us through all these scenes with an interest so deep and a pen so graphic ?

Who but Luke, the beloved physician ? Therefore we see that however highly he esteemed the healing art with its natural remedies for those

for whom it is the best they are prepared to accept, he esteemed the healing which is above the will of man, and above the power of natural remedies, as incomparably more glorifying to God and blessed for all who can accept it by faith.





X.

WHAT OF THE COUNSEL TO TIMOTHY, LEAVING
TROPHIMUS UNHEALED, AND THE THORN IN
THE FLESH?

SHOULD these all, or either of them, lead us to doubt the privilege of healing by the power of God through faith? To be satisfactory, the answer to this question in each case must come from the statements and circumstances given us in the Scriptures.

First, then, as to the counsel given by the apostle Paul to his beloved son in the gospel, Timothy, "Take no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Does this touch the question of healing at all? Is it not in the province of diet, not of medicine?

Was not wine in those days, in the wine-growing countries of the Orient, considered one of the provisions of God for sustenance and comfort as a beverage? and is it not so spoken of in the Scriptures, Old and New? Corn and wine and oil, are they not classed together?

To ask these questions is to answer them, and the answer is at once the answer also to the question concerning the bearing of the apostle's counsel to Timothy upon the question of healing. Seen in this light, it no more casts doubt upon the privilege of healing through faith than if it had been counsel to take no longer bread and vegetable diet alone, but to take a little underdone chop or steak for his stomach's sake and his frequent weaknesses.

The matter of the apostle's leaving Trophimus, his helper in the gospel and companion in travel, sick at Miletum (2 Tim. iv. 20), is quite another thing. If the apostle had left Trophimus sick at Miletum because he did not believe it to be the will of God to heal bodily disease through faith, that would settle the whole question in so far as he was concerned; or if it was because he believed it not to be the will of God to heal in this instance, that would show that the privilege of healing through faith, in his view, stood upon questionable ground. But the course of the apostle in general, as it is seen in such times as his two years at Ephesus, and his three months on the island Miletum, gives abundant proof that in so far as he was concerned, the privilege stood upon the ground of certainty, not of doubt.

Why then did he leave Trophimus sick at Miletum? Plainly because the Lord delayed the

healing of Trophimus till Paul should be gone, and allowed Paul to be compelled to go on.

Paul was a prisoner on his way the second time to appear before Nero at Rome. This we see by the note at the end of the Second Epistle to Timothy, and it is in this epistle that the fact is given us that Paul had left Trophimus sick at Miletum (iv. 20). Trophimus was accompanying Paul to Rome. He was an old companion with the apostle in travel, and his helper in the gospel. He had journeyed with him through Macedonia and Greece, and returned with him to Asia Minor (he was an Ephesian), and went on with the apostle to Jerusalem, when he was the innocent occasion of the violent seizure of the apostle the first time. (Acts xx. 4 and xxi. 29.) And now at Miletum he is with Paul as he is being borne on under guard to Rome again.

Here they are together. The vessel has put into Miletum upon some errand, and they are ashore awaiting its moment for setting sail again. Trophimus is attacked and prostrated by disease. The command comes to go on board ; Trophimus cannot go, and as he is not a prisoner he is free to stay. Paul cannot stay ; as a prisoner he is chained and must go.

They of course have both asked the Lord to heal Trophimus according to His word of promise, and believe that the prayer of faith shall save the

sick, and the Lord will raise him up ; but the healing in his case is delayed. The apostle is not a total stranger to the fact that the Lord does in some instances answer the prayer of faith, but delay awhile the healing. He had a case of this kind when he was in Rome before in Epaphroditus, the messenger of the Philippians to him. They sent bounteous supplies to the apostles by Epaphroditus, and he was seized there with a dangerous disease, — Roman fever, perhaps. Both of them besought the Lord to heal him, and it was done, as we know by the apostle's words, "The Lord had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow." Yet the healing was delayed until Epaphroditus was brought "nigh unto death," perhaps to try and so to strengthen the faith of them both for the emergencies awaiting them. (Phil. ii. 25-29.) So now the Lord delays the healing of Trophimus at Miletum awhile, and keeps him there, but sends Paul on to Rome.

Why?

Paul's good fight is fought, his course is finished; he is ready to be offered, his crown is awaiting him ; so he is led on to Rome. Not so Trophimus : he has other work awaiting him, his course is not finished, so the Lord keeps him at Miletum until the apostle is gone, and so keeps him from going on into the trap Satan has set for him, the clutches of the terrible Nero.

True, we are not told that the Lord did heal Trophimus and raise him up after Paul had gone to Rome, though perhaps we should have been if the apostle had lived to write a third epistle to Timothy, or a second one from Rome to the Ephesians. But we know that Trophimus was an Ephesian, and was probably born into the Kingdom in Ephesus, in the very atmosphere of the faith through which so much healing was done; and we know Paul's faith by his works; and we know the Lord's faithfulness by His works and His word: so the mere absence of any direct statement that Trophimus was healed should not have a feather's weight in it to cast doubt upon the certainty of the privilege of healing through faith.

Now what of

THE APOSTLE PAUL'S THORN IN THE FLESH?

Ought it in any case to shake our confidence in the will of God to heal a bodily malady? No, not in the least. It did not cause the apostle himself to doubt the will of God to heal all our diseases. Why then should it cause us to doubt? The unwavering confidence of the apostle in the will of God to heal is seen in the abundance of the healing work given him to do, and in the unhesitating way in which he undertook it. No other apostle

had more healing work to do, or did it more confidently. And it was all done, so far as is recorded in the Acts of the Apostles, after his experience of buffetings by the messenger of Satan. His healing work, like his preaching work, is marvellous in its abundance. In Ephesus, multitudes were healed, and faith for healing grew so amongst the people that many who could not come or be brought to Paul, and to whom he could not go, were healed through handkerchiefs and aprons from his body. On the island of Melita, healing abounded during his three months' detention there. His two years detention in Ephesus came early in his missionary tours amongst the Gentiles, and his three months in Melita well towards the end of his life, and may well stand as the true representation of his whole course. No better proof could have been given us than this of the apostle's abundant work of healing, that this confidence in the will of God to heal was full, abounding, and steadfast. He evidently believed as fully and firmly that it is the Lord's will to heal all who put their trust in Him for healing as it is to save all who believe in Him for salvation.

Well might it be so. The one is as explicitly declared and promised in the Old and New Testaments as the other; and there is no intimation that either the one or the other has been withdrawn.

There is no other *law* more distinct than the "Statute and Ordinance" of health, bearing the signature of the Lord as the Healer, in Exodus xv. 20; nor any commandment with promise more explicit than that to the twelve, the seventy, and the whole church, to preach the gospel and heal the sick; nor any promise more positive than the one of healing in James v. 14, 15: and how are we to know what is God's will, if not by his commandments, ordinances, and promises?

But this, though quite enough, is not all. A moment's glance at the apostle's experience of buffetings at the hands of Satan's messenger cannot well fail of showing us that so far from having his faith shaken by it, as to the will of God to heal bodily maladies, his trust in the Lord was greatly purified and perfected by it for every good word and work, healing amongst the rest.

What was the thing done for the apostle in connection with that experience? He was marvelously purified from self in its subtlest form, and strengthened in the Lord.

The two dangers from self to which we are all exposed beset the apostle in a degree as much greater than others as his revelations from God were more abundant.

Self-exultation was the inevitable result of his marvellous experiences on the Damascus road, and three days after that in the city: and *self-*

depression as inevitably followed his rejection in Damascus, and his flight into Arabia. It seems to be impossible that great revelations of God should be made to us, without being followed by high thoughts of ourselves; not of ourselves in ourselves, but of ourselves as having now such wonderful knowledge of God; not high thoughts of what we are, but of what we have. Then, when these high thoughts of what we have come to be put to the test in actual use, and fail, then follows self-depression as certainly. And this, on the one side and the other, must continue until we come to see and accept, fully and finally, that our strength lies no more in what we have than in what we are, but altogether in the Lord. This, with the certainty of the real presence of the Lord with us, and in us, and of the certainty that His power will never fail us, will put self practically in the place of death, and give our living, loving, mighty Lord the place of life in us, instead of self; and then, purified from self, and strong in the Lord alone, self-exaltation on the one side is escaped, and self-disheartenment on the other, while the Lord is exalted and glorified in us.

This is clearly what was done by the Lord for the apostle, in connection with the buffeting he received from the messenger of Satan in Arabia. The Damascus experiences left him still exposed to these two great dangers. He fled into Arabia

as greatly depressed as he had been exalted for a while in Damascus. Now the time and opportunity came for the Lord to make effectual work with this subtle self in His apostle.

To do this He gave him first such revelations as he had not thought it possible for any man in the body to have. Heaven was opened to him. Nay, he was taken, whether in the body or out of the body he did not know, into the third heaven, and then saw and heard things to utter which would be unlawful and impossible. Oh, how this enriched him! What a stock of glorious realities he had now to trade with as an apostle! Oh, how he must have longed to be back in Palestine to resume his work, and tell of all the wonderful things possible and lawful to tell, that he had seen and heard! So thoughts of himself higher yet than in Damascus came in upon him, and his faith, instead of being purely in the Lord, was partly in the things the Lord had shown him.

Now came Satan's time. He was permitted to send a messenger to buffet the apostle as he had sifted Peter and tested Job. A sharp messenger, too; he was a thorn to prick the bubble of the apostle's self-exaltation. Oh, how he felt it! No thorn ever rankled more at every struggle of the flesh. He could not endure it; but he sought the Lord thrice to take it away, and did not rest

until he got his answer, and was more than satisfied, was indeed exultant.

What was the answer?

It was one that displaced self, alike self-exaltation and self-depression, and gave place to Christ instead. "My grace is sufficient for thee; my strength is made perfect in weakness."

With Christ Himself to trust in, the apostle himself could well afford to be nothing, and have nothing else to trust in; yea, even to glory in his own utter emptiness and weakness and necessities, that the power of Christ might rest upon him, and be entirely unhindered by good self or bad self, strong self or weak self.

Thus purified to the Lord, alone in his faith, and made strong in the Lord, the apostle was led up out of Arabia by the Spirit, and went forth as the Spirit led him, to and through the abundant works, work after work, of both preaching and healing, and writing also, which the Lord had before prepared for him.

Surely in all this we see nothing to shake, but everything to confirm our confidence that it is the will of the Lord to heal all our diseases according to our faith, even as it is to save all who rest in him for salvation.



XI

THE GREAT NEED OF OUR OWN TIME.

THE one thing which we lack to-day is faith in the living God our Saviour. He is with us ; but now, as of old in Nazareth, He cannot do many mighty works, because of our unbelief. He is here and there, laying the hand of His power upon a few sick folk and healing them ; but our unbelief so limits the Holy One that not a thousandth, no, not a millionth part of what He could do, and would do, if we had faith, can be done.

Faith is the link between God and man. It opens conduit between the fulness of God and the wants of the world, between the power of God and the needs of man.

In Christ dwelleth all the fulness of God. The fulness of God is what man needs to make him what God created him to be, a habitation of God by His Spirit. That which alone can fill man up to what God created him to be is the fulness of God in him. The fulness of

God is in Christ, and it will also be in man, filling him up unto all the fulness of God, by the power of the Spirit coming upon him, if by faith man accepts Christ as the fulness of God. It is already true in Christ, and is true also in us the moment we accept the reality as a reality of God, and let ourselves go into His hands as His own true, lawful, rightful habitation, to be possessed, filled, dwelt in, transformed, and controlled by Him. This is alike true of spirit, soul, and body. He has redeemed us for Himself by giving Himself for us. This is an accomplished fact, true in Him to-day, and true also in us the instant we accept Him as our Redeemer. He Himself has in Himself also for us all the fulness of God, and is infinitely sufficient in Himself to be our Saviour from ourselves and from sin, and to fill us with all the fulness of God, and He will do it from the moment we by faith give Him, as the living God our Saviour, His own place and prerogative in and over us. His fulness will be our fulness in so far as we accept it. It is already true in Him to the full, and will be true in us at once as far as our faith takes Him. It is true in us as to the ransom price the moment we take it.

So also as to the deliverance; so also as to the fulness. But we may take him as Jehovah Tsidkinn, the Lord our righteousness, and yet

fail to take Him as Jehovah Nissi, the Lord our banner, our Pillar of Cloud, ever with us and over us to guide and defend us. We may even take Him as Jehovah Tsidkinn and Jehovah Nissi, and not take Him as Jehovah Jirah, the Lord who provides, even to the Lamb that both redeems us for Him, and satisfies Himself and us. And we may take Him as all these, and yet fail to take Him as Jehovah Rophi, the Lord our Healer. And if we fail to do this, we fail to have the fulness of our need met by Him according to the riches of God's glory; for oh, how far short shall we fall if we fall short of being made whole in body!

We may even take Him as the Healer of the spirit and soul, but not of the body, and so fail of the link between His power and that use of it which of all others most quickly touches men, and most effectually arouses them from their death-slumbers in after forgetfulness of God. The power of God in healing bodily maladies and meeting corporal need has, in the ages past, been His voice of thunder to awaken the dead sleepers and dreamers of the world. His power in the spiritual realm of our need is a mighty one, but nothing awakens men like His supernatural power in this physical kingdom.

It was this that aroused Egypt, and wrung from the hardened heart of its king consent to

let the people of God go ; and it was this in its demonstration at the Red Sea, when Pharaoh tried to retrieve the great loss to which he had given consent, that aroused the Amalekites, Midianites, Edomites, Canaanites, and put upon them the dread of Israel and Israel's God.

The greater awakening power of God's supernatural working in the physical realm than in the spiritual is illustrated grandly in the public career of our Lord Himself compared with that of John the Baptist. The awakening power of John's ministry, which was purely spiritual, was mighty through God ; but the moment our Lord commenced His work and dealt alike with the physical and spiritual, showing His complete power and authority over the bodies of men and over everything that relates to them, that moment John himself saw that he must decrease while Christ should increase ; and when a few months afterwards John was beheaded, he was scarcely missed at all. Christ, in His greater work of making whole the bodies as well as souls of men, filled all eyes.

Now in our day we are seeing very great demonstration of the spiritual power of God.

These great waves of salvation, that rise and roll over the world every now and again in response to the prayer of faith on the part of the people of God, are glorious. In them, those whose

eyes are opened to see God as the living God see His supernatural power most distinctly. Yet oh, how large the regions beyond! How little the awakening power of it in the great circles of science, literature, and art! Less still, perhaps, in the greater circles steeped with the opiates of superstition or dazed with the glitter of ritualism! And oh, how exceedingly little the awakening in the immense circles of these who see all the kingdoms of this world and the glory of them, and are mad after them! There is a certain very considerable power, in addition to that which is purely spiritual, in such a substantial manifestation of the responsive presence of the Lord as the living God as that of the great orphanages of Bristol. Half a mile of massive stone edifices built by money asked of God only; more than two thousand bodies of children, teachers, and assistants fed and clothed as well as housed, day by day and year by year, with never-failing certainty, simply in answer to prayer! Ah, there is indeed a testimony in that which it is hard for human ingenuity, even with the aid of Satanic sophistry, to blind the eyes of men to. Yet after all, even this and other like things, in addition to the power of the spirit in the great waves of salvation, fail to arouse the masses. Nothing ever has touched man like the office and work of our Lord as Jehovah Rophi, freely exercised in connection with His

higher spiritual work through the faith of His followers unhindered by unbelief.

A John-the-Baptist faith, which deals solely with things spiritual and seeks simply change of mind and life in the people, may prepare the way of the Lord; but it will be no more than a voice in the great wilderness after all. The faith in our Lord by which He can use all-power, physical as well as spiritual—the faith that asks that with all boldness, against all odds, we may speak the word the Lord gives by the stretching forth of His hand, that mighty tokens of His presence and power may be wrought in the name of His Holy Child Jesus, and receives answer in the power that shakes all, even the stoutest or most stolid, and fills with the Holy Ghost—is the faith that accepts also the healing power of the Great Physician, by means of which men see that God is with them indeed, and are awakened, convinced, conquered, saved. Yes, this, this only is the faith by which, now as of old, the world is to be turned upside down. Oh, what a shame, that through our unbelief this wonderful office of our Lord, so needful, so effectual, so gracious, so glorious, in aid of His greater, more gracious, more wonderful, more glorious work of Salvation, should have been practically eliminated from among His grand offices in our behalf! Oh, what a cunning device of the devil it is that induces this God-

dishonoring unbelief, by the sophism that healing through faith is simply the seal and sign of plenary inspiration and official authority, peculiar to the times of giving the Law and Testimony of God, in the Scriptures.

Thanks be to God, this delusion of the devil seems now about to be practically destroyed by the brightness of the Lord's own work of healing. Happily, instances of healing through faith are now multiplying in many parts of the world, and the present indications in various lands give us reason to believe that the Lord is beginning to bring His people once more to believe in Him as Jehovah Rophi, Jesus our Great Physician.





XII.

PRESENT INDICATIONS IN SWITZERLAND AND GERMANY.

THE appearance of the little book “Dorothea Trüdel” not so very long since, was to many somewhat startling. It was no doubt a glad surprise to some, but not so agreeable to others. Those of us, to confess the truth, who had settled it to our own satisfaction that the days of healing were over and gone, were, in some instances at least, quite disturbed and unsettled by it, and led to ask, “Are we then wrong? ‘Is it so, that the promise of bodily healing, like that of spiritual deliverance, belongs of right unto us and to our children, even unto all that are afar off, as many as the Lord our God shall call?’ We found no difficulty in disposing of such stories of healing through faith in old garments and relics and sepulchres, and other like dead things, as were greeting us from time to time in the news of the day. They were naturally enough referred to the crazy garret of superstitious heads.

Not so, however, the simply stated, strongly corroborated accounts presented in this book of healing through faith in the living God, in answer to believing prayer in the name of our Lord Jesus Christ. Must we then confess to ourselves that our hitherto self-satisfying conclusion against faith-healing in our own day had for its foundation nothing better than human reasoning against the provision and promises of God? and was the absence of healing power in its exercise amongst us due, not to the positive purpose of God, but permitted by Him because of the lapse of faith in our Lord as the Great Physician?"

Whatever answer we might give to these questions, here were the statements before us to be scrutinized and weighed. They were truth-like in simplicity and tone, though wonderful in character. There were two places on the Continent separated by distance, situated in the domains of two different nations, quite independent of each other in every way, in each of which it was reported that hundreds, from various other nations as well as their own, had found that the prayer of faith had saved their sick, even themselves, and the Lord had raised them up, and had given them blessing spiritually as well as physically, which was to them as life from the dead.

The German village of Möttlinger, in the midst

of the Black Forest, is one of the two places, and there Pastor Blumhardt, a highly esteemed Lutheran minister, is the instrument of the work. The other is the Swiss village of Mannedorf, about midway down the Lake of Zürich, which gives its name to the canton; and here a simple Swiss woman, Dorothea Trüdel, who had already passed away from earth to the home above, letting her mantle fall upon another as the earthly head of the work, had been its founder and conductor.

Concerning the work in Möttlinger, where Pastor Blumhardt still lives and labors and prays,* the statements are general; but accounts of the work in Mannedorf, from various sources, are presented with graphic vividness and in quite sufficient detail to form the basis of an intelligent judgment as to the reality of the wonderful things related. One of the sources of information, throwing light upon the formative influences of the faith by which the wonders were wrought, is a beautiful tract entitled "Eine Mutter," translated from the German, in which it has had a large circulation, into English, expressly for the book.

This, though issued anonymously, is known to be an account given by Dorothea of the life and character of her own mother. It presents her as a great sufferer through her ungodly husband,

* Since this was written, the intelligence has come to us that he too has gone to his reward.

yet happy in the Lord all the day long and all the year through. Her husband at one time, returning from abroad and finding her and their children kept from suffering mainly through an extraordinary cow, whose milk had first paid for herself and then proved a comfortable support for the family, left for the time by him who should have been their mainstay, was angry on his return to find them so provided for, and wantonly sold their cow for money to spend upon his own pleasures. Yet she was never heard to utter one word of complaint about the afflictions, but praise to God rather for the good that came through them. At one time, when one of the children remonstrated with her for her gentleness toward him, she said, "Wait and see," and she said further that "through this rod she had been taught what without it she could never have learned, and that when the Lord had used him effectually for the good, He would show her His further grace of saving him in answer to her prayers,"—a prediction which was fulfilled. This remarkable mother had taken Jesus only as the physician for herself and her children, and He had justified her choice by carrying them through the most terrible maladies in complete triumph when many had died around them. This faith, which in the subsequent years of Dorothea's life grew so exceedingly and proved such a channel of bless-

ing to so many far and near, and which still continues to speak through the record of its triumphs, is therefore seen to be the very same faith that wrought in her mother, only expanded in its application.

Converted at twenty-two, she soon went forth from the home circle where the great lessons had been learned, bearing the name of Jesus, both as the Saviour of His people from their sins and as the Great Physician for their bodies to poor suffering ones for whom medical skill had proved vain.

By and by, when her mother had gone to her reward and Dorothea had fallen heir to a house, poor suffering ones were brought to her in such numbers that her house filled and overflowed, in-somuch that a medical storm broke upon her head for healing without license. The magistrates were moved to fine her sixty francs, and commanded her to dismiss all the sufferers she had in her house.

She paid the fine, — God gave her the money, — and with great sorrow of heart sent the poor ones away; when, lo and behold! the house filled as rapidly as it had been emptied, and the work went on and grew. Another house was added by purchase, and that also filled and overflowed. This could not be borne, and a second storm broke upon her. This time she was fined twice as much

as before, and a mandate issued for the suppression of the work altogether. She could not obey this without disloyalty to her Lord, and she made her appeal to the county court, but the verdict of the magistrates was confirmed in full. Her next appeal was to the Throne above. The response was an assurance that she should come forth as triumphantly as Daniel did from the den of lions, and she carried the matter to the highest court of judicature in the canton, at Zürich. Mr. Sponalin, an able advocate of Zürich, voluntarily undertook her case. The trial lasted from March to November, 1861, — eight months. The scrutiny was most searching: hundreds testified to the reality of having been healed, and many of the best people of both Switzerland and Germany gave testimony to the purity and highly Christian character of the work and teaching at Mannedorf; so that when Mr. Sponalin had ended his final plea in her defence, the opposite counsel admitted all, and were reduced to the one sole plea that there must be some restraint put upon the gathering in one place of so many sufferers! This the court did not see, but the contrary rather; therefore, with encomiums upon the work and its head, they acquitted Mlle. Trüdel upon every point, and mulcted her prosecutors in all the cases.

It would be difficult to see how the reality of faith-cures could be shown more fully than it was

done through this effort to suppress the work. The triumph was complete, but it brought its troubles in its train. Report of it in the public journals caused such a tide of applicants that only a fraction of all could be received. A third house was added, but the overflow was unabated. Intimations seem to have been given her after a while that her course upon earth was nearly finished, and her departure at hand. Since before her conversion, she suffered from a curved spine, the result of a struggle with a young man who met her returning to the village from a visit in the country, and sought to embrace her. This spinal trouble had been accepted as God's hand upon her, withering her vanity about her fine form; and making her a deformed one for life, and with all her faith and solicitude for others, she had never asked and received relief and release from this by the power of the Great Physician. Summer drew on. An increased number of visitors took Mannedorf in their way, to see and receive light from the gentle Dorothea. Her work of teaching daily increased. She did not spare herself in the least, but sought the tonic of the strength of God to bear her through. Her back became very weak and painful, insomuch that she often went to the Lord to bear her above the pain, and found the help she sought. A fever for some time had prevailed in a neighboring hamlet and taken away

many. At last it came upon Mannedorf; every house became a hospital. One dear to her as a Sunday scholar was prostrated. She visited her, took the fever, and foresaw that it was indeed the beginning of the end. It had its lulls, begetting hope in the hearts of the loving ones around her; but nevertheless made its way from week to week, until at last, in the triumph of the fulness of the blessing of the gospel of Christ, her spirit left its earthly habitation to be clothed upon by her house above, for the higher service of the true tabernacle in heaven: not, however, until He whose her work was upon earth had provided Himself one to take her place in the fulness of the same faith He had begun and finished in her.

Mr. Samuel Zeller, son of the founder of the Boys' Reformatory at Beuggen, on the Rhine, and brother-in-law of Bishop Gobat, of Jerusalem, had sought cure at Mannedorf from a malady that had baffled medical skill elsewhere, and found it. Afterwards, when again prostrated by overwork, he went once more to Mannedorf, and after prayer in his behalf had been answered, he remained to unite his prayers with those of Dorothea and her helper, in behalf of the many comers there, and to aid also in the daily public Biblical expositions. Evidently the Lord's hand had brought him, for soon the foreshadowings of Dorothea's departure fell upon her, and she saw in him the

Lord's chosen one, her Samuel to succeed her, and she made over in trust for the Lord, to him, all the Lord had put into her hands. So there he is, and the work goes on, a light upon the shore of that beautiful lake, a light that never grows dim.

Others in Germany and Switzerland have come into like precious faith in our Lord as the Great Physician.

Many in England, besides the writer, know Pastor Otto Stockmayer, and esteem him very highly for the excellence of his teachings, oral and published. Through the liberality of a fellow-Christian he has opened a house in Hauptwil, Thurgau, Switzerland, for the reception of those seeking healing through faith. A little book of his entitled "Sickness and the Gospel," published not long since in London,* has found such favor that he has been constrained to remodel and enlarge it threefold already. Its main feature is that of the fulness of redemption including the body, as the ground of faith for healing.

This faith is evidently spreading in both countries, and many of whom we hear incidentally are receiving it and acting upon it, but of these it would not become to speak, because I have no certain knowledge of them; rather let me be confined to facts and persons known to be worthy of all confidence.



XIII.

PRESENT INDICATIONS IN SWEDEN.

DURING the summer and autumn of 1880, I spent almost five months in the work of the Lord in Stockholm, Gothenburg, and other places in Sweden, and therefore had much opportunity of learning the state of things there.

A letter from Lord Radstock, written from Gothenburg the previous year, published in the "Christian" of April 3, and in the next number a letter from one healed in Stockholm, and the statement of other cases of healing there, had interested me deeply; and of course, when the opportunity was given me of making acquaintance personally with the pastors and elder brethren referred to by Lord Radstock, and of those healed in answer to the prayer of faith, I was not slow to embrace it, and I am happy to say that every word of the letters and statements in the "Christian" was confirmed, and that many like things had been left untold.

It was my privilege to visit and follow up the work of the Lord in many of the places to which He had given blessing through the two winters' labors of His servants ; and everywhere I found previous fruits abiding, and a gracious preparation for further work.

In Stockholm, especially, I found not only many who had been saved, but also not a few who had been healed in connection with the faithful instructions and effectual prayers of Lord Radstock ; and I mention this because he, in his letter in the "*Christian*," speaks only of the pastors and elders there, not at all of himself, in connection with the numerous instances of healing. In his letter to the "*Christian*," he says : —

“ One interesting feature of the Lord's grace in Stockholm is the obedience of faith with which several pastors and elder brethren have accepted their privilege of anointing the sick and praying over them in the name of the Lord. There have been many remarkable instances of God's gracious healing. I enclose details of a few cases (reserved till our next), that God's children may be encouraged to see that God has not withdrawn the promise in James v. 15, and that it is better to trust in the Lord than to put any confidence in man.”

The next number of the "*Christian*" contained the letter from one who had been healed, and the

statement concerning others to which I have already referred.

THE PRAYER OF FAITH.

The following are the letters from Sweden, which we mentioned in our last as having reached us : —

“It is with great thankfulness to the Lord, and for His glory, that I confess what He has done for me of late in answer to prayer. For more than twenty-five years I have suffered more or less from chronic rheumatism, so that for many years I have been unable to walk any distance with the exception of a few weeks about ten years since. When, however, just before Christmas, my eyes were opened to see the Christian’s privilege as well as duty, as contained in James v. 14, 15, I felt an earnest desire to obey the Lord in this matter. He graciously gave me such an opportunity, and has as graciously fulfilled His promise. The very same day I was enabled to walk down stairs in a way I had not done for two years ; the next day to walk a distance I had not walked for ten years ; and since then to walk more and with less interruption than for the past seventeen or eighteen years. The improvement, also, is still increasing, and it is now my earnest desire to endeavor to help other suffering children

of the Lord, in simple obedience to Him, to put to the proof the faithfulness of their God.

‘ I feel it to be a duty to add that during the prayers offered up and the anointing, I experienced no assured belief that I should then and there be healed bodily, as I felt quite uncertain as to whether it was the Lord’s will then to heal ; but I felt simply and only an intense desire to yield myself wholly to the Lord, and to present myself, body, soul, and spirit, a living sacrifice to God, assured that by His grace I should be enabled to do so in the name of Christ. The answer, therefore, almost took me by surprise, as the joy of having been permitted to give myself afresh to Jesus had seemed to be enough for that day. The bodily strength I have gained is a cause of daily thanksgiving, yet it is nothing compared with what the Lord has done for my soul : He hath put a new song into my mouth, even praise unto our God. May He now enable me to serve Him with consecrated bodily strength, and to be ready to take up any work for Him he puts before me.

“ L.

“ MARCH 24.”

SOME CASES PRAYED OVER IN STOCKHOLM,
MARCH 7, 1879.

“ A very poor woman going with crutches. Her sickness began in the summer of 1877, with a

tumor in her leg, where she before had varicocoele, which after much pain burst, and she was confined to her bed till the spring of 1878, when she began walking with crutches, though with great pain in her leg, and the wound offensive. The day she was prayed over, she felt great relief in the limb, as well as marvellous spiritual power and strength. She went home still with her crutches, and sat next day in her bed sewing ; but the following day — the Lord's day — she awakened with a feeling of wonderful relief. She began to praise the Lord, jumping out of her bed as the lame man in Acts iii., walking, leaping, and praising God. On Sunday next she came to us without crutches, only with a stick, telling that her leg was healing wonderfully ; no pain, no offensive smell, no soreness since that day. Her neighbors are marvelling.

“ A drunkard's wife had been for years spiritually and bodily in a depressed and poorly state, seeking in vain many doctors. She had for many months not been able to go out of doors. After that day she is rejoicing in the Lord, and has got bodily strength to go where God's Word is preached. Another poor woman, with probably cancer inwardly, was strengthened and relieved, but not quite well.

“ A Bible-woman who had for some time been in spiritual darkness, and had bodily pain, espe-

cially in the chest, got strength and relief, and has been well after that day.

“ Another Bible-woman with painful fits of coughing, pleurisy, and as we thought, beginning of inflammation in the lungs, dared not pray for bodily health, but she desired indeed spiritual blessing. She got both : felt marvellous spiritual strength (as we all did), and was at once quite well, not having had but one fit of coughing after that day.

“ Another Bible-woman, with bad eyes and lungs, said beforehand she had faith for her eyes, but not for her lungs. She has since been able to read a good deal without pain, her lungs being as bad as before.

“ A child seven years old had nervous fever, and a foot put out of joint. The same evening she felt much relieved, but the fever had its way, and she became very ill : a good lesson for her poor mother, if not for her drunken father. We believed some days the Beloved would come into His garden to gather His lily. In the same time her sick-bed was extremely sweet, without great pain, and her convalescence is going on wonderfully quickly ; she looks quite bright and happy, sitting again on the sofa in the hall. The foot, too, seems better, though she has not tried yet to walk.

“ A gentleman deeply depressed, whose brain

was apparently giving way under constant attacks of darkness, and who seemed in danger of suicide, — from the day he was prayed over, sleep came back, peace began to flow in. He is now perfectly well.

“Another who was deeply depressed, having had no proper sleep for eleven years, is now praising the Lord, and sleep is returning.

“E. B.

“MARCH 21.”

No small pleasure was afforded me in the privilege of a social visit with Mrs. L—— and her husband, and of giving a Bible reading at their house, and also of speaking several times in the large church of which Mr. L—— is an official and prominent member. One could hardly realize that the lady, presiding in her own household, so well and active, and walking back and forth, no short way, between their house and their church, had been so long crippled and confined by chronic rheumatism. Yet so it was : a wonder, too, not to me alone, but to multitudes.

Others also of those mentioned in the statement, I saw, and of others I heard ; and the impression made was that a great deal more had been done by our Lord, the Healer, than had been told in the press.

Another thing must not be left unsaid in this

connection. The work of healing through faith had evidently been a real aid in the evangelistic work during the visit of Lord Radstock in Sweden. It had not, as many think it might do, if allowed to have place, stood in the way of the saving progress of the gospel, but had both facilitated and felicitated it. Nor was that all : it had left behind a preparation for further work of both salvation and healing of great value. So I found it in more places than one.

Hankness requires the confession that I feel myself not by any means as strong in the Lord as I should be and long to be. Therefore I have been slow to speak of healing through faith, and may have erred in this, and failed to glorify the Lord the Healer, many times when I might have done so. In fact, during my whole five months in Sweden I spoke about it only when first spoken to ; and yet it was always a joy to be spoken to, that I might speak of the Blessed One as the Healer. In Stockholm first I was inquired of about it, and this led on to the unfolding of the Scriptural foundation for faith in our Lord as the Healer, and to prayer in a number of instances with anointing in the name of the Lord for healing. I will not say one word about the healing itself following from this, beyond this : that confirmatory of the testimony at the time in Stockholm, the knowledge of it seemed to have gone

before me, in one way or another, to most of the many towns to which I was called; and in a number of these places the matter of healing was certainly a sensible help to the spiritual work.

For example, at Halmstad and Lyckan, on the southwest coast, the interest — excited first by a letter, I believe, from Stockholm — was so great that perhaps thirty in all asked prayer and anointing; and from there one who had been a chronic sufferer and was healed went to Gothenburg, so well and happy, and so glowing in her account of the healing in Halmstad and Lyckan, that during my last ten days there quite a hundred asked prayer and anointing; and I cannot mistake in saying that this added greatly to the growing interest in the gospel of salvation from sin, during these days.

For the rest I leave it all with Jesus, for He knows.

But these facts certainly show that the present indications in Sweden are, that the Lord is once more calling on His people to accept Him as the Healer, and is using His office of healing in aid of His greater work of saving His people from their sins.





XIV.

IN ENGLAND.

INDICATIONS are not wanting in these favored islands that faith in our Lord as the Healer is reviving. They are quite different from those in Switzerland and Germany, yet perhaps more abundant.

There is not any one place like Mannedorf toward which all eyes turn as a centre of healing, but there are many instances of healing in answer to prayer in many different places and in a variety of forms, some few of which have been made known through the press, and very many more that are known only within the narrow limits of the families and circles in which they have occurred. Those published in the "Christian" are somewhat numerous and various and widely scattered, and very instructive to those who are seeking light in regard to the matter; yet after all, it is only a small part of the large number healed who feel free to bear testimony to what the Lord has done for them, in a way so formidable as that

of the press. One of the barriers is the icy unbelief about faith-healing which as yet so largely overspreads even the favored Christian circles of these most highly favored islands. The thought of breaking through it sends a chill to sensitive ones; yet any one moving freely amongst Christians in various parts of the kingdom, if known as not prejudiced against faith-healing, can hardly fail of seeing and hearing of many who have been signally healed by the power of God in answer to prayer.

In Brighton, recently, at the close of an address in a drawing-room, a number of persons remained for conversation. Nothing had been said upon the subject in the address, yet in the conversation the fact came out, that two of the ladies who remained had been marvellously healed of disease given up as incurable by medical remedies. One of them has given her testimony in the "Christian," over her own signature, which will be embodied with others in the next chapter. The account given by the other may lose much of its vivacity and simplicity by passing through second hands, but the facts are vouched for. Her account was substantially as follows:—

"The Lord graciously healed me on the day exactly three years after that on which it pleased God wonderfully to reveal His Son in me. I must tell you first about the spiritual work. Three

years before, as you know, I was living in London. A great sorrow had come upon me. I can't tell you how great it was. It crushed me, and was killing me. I came down to Brighton, under its terrible weight; I found a tenting place. One in the house kindly warned me of another, who had the disagreeable habit of speaking to people about their souls. I had a most sorrowful soul, and was not long in seeking out one who cared for souls; and I told her I had a great sorrow. She called my attention to Heb. iv, 'There remaineth, therefore, a rest for the people of God.' 'A rest for the people of God," I said to myself: 'then I am not one of the people of God, for I have not got this rest'; so I asked the lady what I must do to get this rest. She told me to come with my great sorrow to Jesus, and give myself and all over into His hands, and He would give me rest. I went to my own room and did just what she told me to do. Then when I arose from His feet I was so light that I exclaimed to myself, 'Why, something has happened to me! What is this that has happened to me?' I had just given myself up. sorrow and all, with all that belonged to me, to Jesus, as His own, and He had taken possession of me by his Spirit, and shown me that He would make His abode with me and keep me, and I was to be wholly His own forever.

"The great weight of my sorrow and of myself

and my circumstances was all gone, and I had the Lord Jesus instead, in all the fulness of His love and care, mine forever.

“ And now for my healing. Three wonderfully happy years passed on. My circumstances were not changed meanwhile for the better, but rather for the worse, and all that had gone to make up my great sorrow remained ; but in spite of all, the Lord kept me in perfect peace, and gave me the great joy of telling many of what had happened to me, and of seeing not a few enter into the same rest and joy. In addition to the circumstances outside, which but for my rest in Christ would have weighed me down, an internal tumor gradually developed itself and became very painful. Medical remedies failed to arrest its growth, and medical authorities pronounced it incurable. This did not disturb my rest and peace and joy, I was willing to die. I had given up my home in London and come down to Brighton to reside. On the third anniversary of the great change, I went to hear an address from Mrs. Baxter, who had come down for a little work. From the first I was interested, and as she proceeded the interest grew, and I was carried along with her step by step until she began speaking of healing through faith. This touched a peculiar chord, of course, in my heart. In illustration of her statements she mentioned the case of a woman in

Germany who had consumption. She was the mother and main dependence of a large family of children, and was brought down by her disease to the border of the grave. She was led, however, through Mrs. Baxter, to believe that the Lord could and would heal her, and finally to accept healing according to the promise in James v., and was raised up and restored to health and given back to her family. When Mrs. Baxter came to the actual healing of this woman, I said to myself, 'The Lord can heal me, and He will.' So I just asked Him to do it, and it was done. From that moment the pain ceased, the tumor was dead, and it gradually disappeared, and it has never come back, and I believe it never will.

"This of course fills up my happy anniversary day, so full and overflowing before, with a new preciousness forever. Praise the name of the Lord. To him be glory, world without end."

This account so impressed me that I took the first opportunity afterwards to have it repeated to me; and that same day I had occasion to visit Worthing to see about a series of meetings to be held there. It so happened that one of those to be consulted was one who had been made whole by the power of God through faith, after having suffered as long and probably quite as much as the woman who had been bound of Satan eighteen years and was loosed of her infirmity by our Lord.

She has subsequently written very fully about it, in connection with an account of the way in which the Lord has led and taught her to undertake a convalescents' home in Worthing as a faith work. She is now the picture of health, evidently very happy, and does not look as if she had ever been an invalid or sufferer at all.

In separating her testimony of healing from the many other interesting facts of her life, kindly furnished me, I am compelled to give it another form than that in which she has written it for me ; but the facts are before me under her own hand, and shall be accurately given.

MISS ISABEL B. PENNY

Was very delicate in health from early childhood, but able to receive a good education. Her home was in Bristol. Serious losses broke up the home and compelled her to seek a situation as a governess. Four years of overwork resulted in the sudden development of a disease which had been making stealthy progress eight or nine years. It was a great trial to her, for in addition to the suffering she had to return to her friends, who, she well knew, were little able to support her.

She was a Christian, but did not know the Lord then as she does now. She was sent up to London and placed under care of an eminent physician. His skill, however, failed, and she returned

to Bristol. Dr. Corbould was called in, and soon discovered the cause of her suffering. He told her the exact truth : she thought her case hopeless, but he told her that she was *very ill* and would suffer long and *much*, but would *pull through*. Every word came true. Her suffering was so terrible that her mother could not endure the sight of it, but came peeping round the door, while a faithful servant gave what aid she could. In the extreme moments she proved the Lord as the hearer of prayer : while the cold perspiration stood upon her brow, she cried unto God, and each time He heard and bade the pain cease. Her minister prayed for her as a dying one, and none but her doctor expected her recovery. Six years she kept her bed, but rallied by degrees at last. As soon as able she took again a situation as governess, but broke down once more through overstrain. Then, when again the doctor saw her, he told her that her case was hopeless : she must suffer as long as she remained in the body ; opiates were the best thing he could give her. She gave up to be an invalid, and sought perfect acquiescence in the Lord's will, trusting Him to supply her need.

About a month after this, the book "Dorothea Trüdel" was put in her hand. She took it to bed with her as she did her medicines, thinking it would take thought off from her pain. She suf-

ferred, however, so severely that she could not even lie down or read a word until about four o'clock in the morning. Then came a lull, and she began to read. The promise in James impressed her, and with wonderful vividness the reality that it was for her came home to her. For a time, however, she was hindered from receiving it, through questioning as to whether she should give up her medicines; but that night they proved so ineffectual that she took it as an indication that she was to put her sole trust in the Lord. Cautioned by friends, she still hesitated, and gave herself up to prayer and the Scriptures. She was soon convinced that to those who believe, the power of the Lord will be revealed in healing, as of old. This brought Christ very near, and filled her with a sense of His love for the bodies of His redeemed ones. She was very happy in the Lord, but grew worse. Seeing this, the friend who lent her the book said, "This does not look much like an answer, does it?" She replied, "No," but exulted in her heart in the certainty that it would come. Shortly after this a vivid sense of Satan came upon her, and the words were borne in upon her mind as distinctly as if they had been audible, "If you go forward in this I will withstand you to the uttermost." She trembled from head to foot with terror, but instantly another presence came: the Lord fixed on Satan a look that com-

pelled him with a look of hatred and fear to withdraw. The Lord's position by her couch, and His expression as her Mighty Defender, can never be forgotten. It did not seem like a vision, and certainly was not a dream, but the conviction left abidingly is that it was a real meeting of Satan and the Lord. This encouraged her more than all before to be strong in the Lord. Answers to prayer multiplied, and encouraged her to persevere, but she suffered on two years longer. The conviction grew upon her that she must comply with the instruction in James v. if she was to receive the promise. But she knew of no one for whom to send, who would pray in faith and anoint her with oil in the name of the Lord. So she waited on the Lord to provide. At this time a little tract upon healing through faith, by Charles H. Annesley, who also lived in Bristol, fell into her hands. She did not know Mr Annesley, but sent for him. When he came she was suffering from one of the attacks of inflammation caused by her malady. He found her too ill to talk, knelt down, and before his prayer was half over she felt the inflammation taken away, in a manner so effectual and gentle that she has often said, "No one who has experienced healing by the hand of Christ could ever wish to try any other way."

It was perfectly done, and she has never had another attack of inflammation since. A few

days after this Mr. Annesley called again, and she told him how instantaneous and perfect the cure had been, but added, "Although perfectly restored from that attack, yet the complaint from which I have so long suffered remains. What I want is complete restoration to perfect health, and I cannot ask God for anything less." He replied, "No, I do not see that you can." She then asked about fulfilling the conditions in James v. He prayed over her, anointing her in the name of the Lord, and the result was perfect restoration to health. So ended eighteen years of suffering. This took place between three and four years ago. Since that her faith and loyalty have been greatly tried. She has had to forsake all, literally, and follow the Lord alone; and once, through overstrain, was prostrated, but not by her former malady. This was the means of leading her to a convalescents' home in Portishead, where the Lord taught her that He would have her undertake the work for which she has been led to the delightful little seaside place, so suitable in every way, where she has opened and is conducting her home for convalescents.*

These instances evince the fact that in different and widely separated places, there are those unknown to the public who have been signally healed in answer to prayer, and also those who are

* Rutherford Lodge, Eriswell Road, Worthing, Sussex.

quietly used by the Lord in the healing of others. This will be more and more fully seen as we proceed, especially in the various testimonies which have appeared in "The Christian." Here in London there are six different persons in as many separate Christian circles, with whom I am personally acquainted who have been used from time to time in the healing of others. How many more there may be I know not, but this I see, that the faith is greatly extending from year to year; and I see plainly, also, that already it is much more extensive than is generally known to the Christian public.





XV.

IN ENGLAND (CONTINUED).

AMONG the instances of healing in answer to prayer published in the "Christian," there are two by a physician. They are beautiful in themselves, and their interest is heightened by the fact that one of them was his own little girl, and the other a little patient for whom his heart was greatly drawn out. In each instance it will be seen that he had come to the end of all hope from his own resources as a physician, and was driven as a Christian to cast the burden of his heart for them solely on the Lord; and in each the turning-point came at the moment, in so far as he could ascertain, when he was enabled to commit the matter to the Lord restfully.

It is plain, therefore, that his faith had passed over entirely from medical remedies and rested solely in the power of God, and this to me throws much light upon this whole subject of healing through faith. The one sole condition seems to

be that of simple faith directly in the power of God.

This may come in the direct dealing of the Lord with the physician in charge, as we see in these instances, or through parents or others who have charge in the case ; or it may come through the dealing of the Lord in the matter of faith with the one healed, as it was in my own case, as related in the prefatory confession at the beginning of this little book.

But with whomsoever it is that the Lord deals, the faith to which He responds rests and must rest directly and entirely in his power, not in human skill or human remedies, and if means are used He must prescribe them ; that is, the case must be fully given up to Him as the Healer, and whatever is done, if anything, must be done at His bidding. So, and so only, will the glory be given to the Lord, and the spiritual blessing which is more than health of body come to the responsible parties.

In these two instances the second shows clearly how the first enriched the physician himself in his faith, and it is easy to see that the second must have doubled over the blessing to him which came to him in the first. The account as it appeared is as follows : —

THE PRAYER OF FAITH. BY DR. DE GORREQUER
GRIFFITH.

Lately I had a little patient ill. On her critical night I saw her; she was heavy with sleep of blood poison, and inflammation of the lungs resulting from it. I was sore distressed for the parents, as the change, apparently for the worse, occurring on a crisis day, made worse worst. I came home from my evening visit, had some refreshment, and went down by the river-side, and there poured out my earnest prayers for the little one. I shall not say what earnest words of prayer I used, but simply that I remembered the parents as well as the child, and her future as well as the present. This was in the evening, between a quarter past ten and eleven o'clock. Next day I paid my visit. The little one was decidedly better. I asked the grandmother what time the change had commenced, and without knowing how I had been engaged in prayer the previous night, she said, "As near eleven o'clock as possible." But why did I go to the river-side to pray for her?

In 1875 my own little girl was at death's door. She was given up to die by all who had seen her. As a physician I knew that human skill had exhausted every means: that continuance of life was not at all probable, and only barely possible. Literally, we watched expecting each breath to be the

last. I left the little dying one in its mother's lap, saying, as I did so, "No more can be done; we can only pray. Continue to give it, drop by drop, the stimulant and nourishment." I went down by the river-side, the solitary place which I love so much, and there the darkness of midnight hung lighted up with the stars. I wrestled with God in prayer through the Redeemer, and felt that the Spirit itself was making intercession with groanings which I could not otherwise have uttered save in the lone stillness of that place and of the midnight hour. "Father, if it be possible, let this cup pass away; nevertheless not as we wish, but as Thou wilt and as is best for my little one's soul."

The wrestling over, the quiet meditation and communion with God enjoyed, I returned home. "Well, how is she?" I asked my child's mother. "Why, she has had a change for the better while you were out, and I do believe she is better," were the joyous words. I looked at the little one, and saw that improvement had taken place and that the scales had been turned towards life. My heart leaped with joy, chiefly because I had pleaded with God for the child's life only on the condition that He would save her soul hereafter, if He spared the body's life now.

He has spared her; she is a happy and strong child, and I rest assured that as He saved her

body, so He will save her soul and preserve it in safety to be with Himself in the endless hereafter. I believe that men ought always to pray and not to faint.

The following is the testimony of the lady in Brighton mentioned in the preceding chapter, published in the "Christian" of Sept. 4, 1879:—

HEALING BY FAITH: A PERSONAL TESTIMONY.

I am very glad and wishful to testify of the great things the Lord has done for me, in healing and raising me up from a state of suffering helplessness, in answer to believing prayer.

I was delicate and ailing from infancy, and in early childhood fell down stairs and hurt my spine. Thirteen years ago, after a severe illness, I was obliged to take to my couch entirely, being unable to sit up or walk at all, or even to wash my hands or face. For several years previously I had been lying down almost entirely. After lying about four years and a half, I began to get up a very little, but over-exertion soon confined me to my couch again in a far more suffering condition than ever.

Four years ago I was first enabled to see that the Lord Jesus not only died to save us from the penalty and power of sin, but also to heal our infirmities and sicknesses. That Jesus who is

the same yesterday, to-day, and forever never refused healing to any who came to Him for it when on earth; and even though He apparently denied the Syro-Phœnician woman three times, yet he went to Tyre and Sidon with the sole purpose of performing the miracle of healing upon her daughter. It is said in Matthew viii 16, 19, that Jesus healed all that were sick, that it might be fulfilled, "Himself took our infirmities, and bare our sicknesses." And referring to the prophet we find, "Surely He hath borne our griefs and carried our sorrows" (Isaiah liii. 4), which may as rightly be translated, "Surely He hath borne our sicknesses and carried our pains." Therefore we are free, and all we have to do is to claim our freedom by faith. For, says the prophet, "With His stripes we are healed" (Isaiah liii. 5); and Paul (Rom. viii. 2) says, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." I asked some who believed in faith-healing to pray over me with laying on of hands, according to Mark xvi. 17, 18, and anointing, according to James v. 14, 15. Shortly after this was done I began to get up; and at that time the words came to me, "Though it tarry, wait for it, because it will surely come, it will not tarry."

Those also who prayed over me had the impression that I should be healed slowly. For a long

time after being prayed over, I left off all means, but was subsequently induced to try them again; but from the time I did so, I did not progress nearly so quickly towards recovery.

Last Christmas, I was able to walk a mile, and to sit up a great deal during the day, when a fall seriously injured my spine, and confined me to my bed for four months, in a very suffering state. During that time, I was prayed over by another. I became worse for a time, but at length I sufficiently recovered to be able to walk a few steps, to sit up a few minutes occasionally, and to be carried in my invalid carriage.

About this time I saw an article in the "Christian" entitled "Faith Healing." I wrote to its author, and he expressed a desire to come and see me. I discontinued the use of all means. Immediately after he had prayed over and anointed me, I arose and felt something move gently downwards in my spine, and on the left side of it. I then sat up to tea, and most of the evening, and walked a little. This happened June 9, 1879, and on the 14th I took a long walk up and down hill. I began to walk up and down stairs on the 10th, which previously I had never been able to do. On the 28th I went by cab and train to London. I had for many years only been able to move from place to place in an invalid carriage, and that very seldom. During the month I went

about almost daily in omnibuses and any ordinary conveyance; and while there, my bedroom was at the top of the house.

My marvellous recovery is a source of wonder to those who know me. When first I began to seek healing from the Lord, I consecrated myself to His service; and the health and strength so graciously granted in answer to fervent prayer put up in the name of Jesus shall be used by His grace for Him alone, to whom be all the praise and glory (Mark xi. 22, 24).

Yours faithfully,

MARY FREEMAN.

The following brief letter, published in the "Christian" of Sept. 11, 1879, is another evidence that faith in our Lord as the Healer is increasing in various places in England:—

HEALING BY FAITH.

DEAR SIR,—I am thankful that letters on this subject have appeared in the "Christian" of late, and gladly give a testimony that the prayer of faith can save the sick, according to God's gracious promise. For several weeks past we have had abundant proof that such is the case. Cures have been wrought in this neighborhood not only without medical aid, but in some instances where such aid had been pronounced unavailing.

I will briefly give a few details of the first case that occurred. On Tuesday, July 8, my wife visited Mrs. Pestell, a Christian woman living in a neighboring village, who was afflicted with a painful internal disease. She was unable to turn in her bed, and compelled to lie in a very cramped and distorted posture, very weak and feverish. The subject of healing by faith was put before her, and Matt. viii. 16, 17 read. She was asked why she need bear this sickness if the Lord Jesus had already borne it for her. The word laid hold of her, and she said she thought she had faith that God could heal her there and then. On prayer being offered, this proved to be indeed the case. She was healed at once;—was enabled to stand upright and leave her bed without any difficulty. In a few days she was quite well, and is now strong and healthy.

Several cases most interesting in detail have since occurred. Diseases of long standing and incurable by human skill have yielded to the power of the Great Physician, but space forbids my enlarging upon them. Truly, Jehovah Rophi is still the name of our God.

Yours faithfully,

FREDERICK NEWMAN.

EYNESBURY, ST. NEOT'S, Aug. 5.

The following testimony was given in the "Christian" of May 13, 1880:—

IS ANY SICK AMONG YOU?

SIR, — May I add my feeble testimony to the efficacy of healing by faith according to James v. 14? For eight months I was laid aside with a painful sickness (spinal). Prayer was asked through the "Christian" and by other friends. Three weeks ago opportunity offered for simple obedience to God's command, and the effect was just the literal fulfilment of His faithful promise. All praise to Him alone. I can now walk any distance and am quite well. Trusting that some of His suffering ones may be led to see that this portion of His Word was written for us, upon whom the ends of the age have come, and not for the early saints only,

I am yours obediently,

S. J. W. R.





XVI.

IN MISSION FIELDS.

WHAT are the evidences in far-away mission fields that the Lord is indeed quickening His people again to believe in Him, as in primitive days, for the healing of bodily maladies?

We naturally look to see robust development of faith in any and every practical line exemplified in those who have been impelled by their faith to go forth to heathen lands; and thanks be to God, we are not disappointed. We shall do well, however, to bear in mind several things which should restrain us from demanding overmuch from the noble men and women in mission fields. They, in one respect, represent the home faith, as the gas-lights most distant from the gas works do the central fountain: they may burn as brightly as the brightest at home, but will hardly rise above them in fulness of light. Their work, too, is much more elementary, as a rule, than that of those who remain in home fields;

they have much more to do with first principles of faith, and much less pressure of motive and encouragement of Christian fellowship to go on to the deeper and higher things that as yet are not fully grasped by the mass of the church of Christ. Therefore, we should look to see indications of anything like the present reviving of the faith in our Lord as the Healer, first, at home rather than in mission fields. Then, too, there is a repressive power in the still too largely prevailing unbelief at home which prevents the free and full public confession by the missionaries of what the Lord has shown them and done for them. They are slow to write home accounts of having been healed by faith when it has been done, because they fear it would not be acceptable.

There are those in the various fields who, if they should revisit us, would in private circles be free to tell us of the wonderful healing power they had themselves experienced, who do not feel free to write about it at all for publication.

For example, a friend who above most others has received the spirit of love and of a sound mind, related to me, recently an account given in a little prayer circle at Highgate by a missionary at home on a visit from Africa, really wonderful, yet not made public so far as I know. He had been shot, and the bullet still remains in his body. He was on a journey, and had a fever. In the

night in the bush, far away from human help, he laid himself down to die, but was moved to cry unto God ; was heard and healed, and in the morning rose up well, and went on his journey.

From India we have several distinct public testimonies by missionaries, widely known and highly valued for their work's sake, to healing experienced by themselves in their extremity, when all hope from human help was gone.

The first of these, now before me, written in Edinburgh, was published in the "*Christian*" as long ago as Sept. 28, 1876. It is that of Miss Anstey, then home on a visit, who has since been using her restored health and strength so effectively in her field in India. It is as follows :—

HEALED IN ANSWER TO PRAYER.

MY DEAR MR. M.,— You will probably remember at the beginning of this year receiving a few lines from me, written from Germany, asking if you were personally acquainted with any cures known to be the result of the prayer of faith accompanied by the laying on of hands. At the same time I mentioned to you how seriously ill I had been with chronic diarrhœa and dysentery since two years, the result of exhaustion from the trying and exciting scenes through which I passed during nine years of missionary experience in India.

At the time I wrote to you I was thoroughly discouraged, more so than even when I came from India, for then I had all the remedies to try, but now I had seemingly come to the end of man's skill, and was certainly nothing better. As I had tried unsuccessfully homœopathy, allopathy, German baths and waters, bracing Swiss mountain air and scenery, friends were beginning seriously to doubt whether I should ever rally sufficiently to allow me to return to India.

In March I was so ill and weak I had no energy or life sufficient to rise from my couch during the three weeks immediately preceding my recovery. In the mean time my physician, of whose skill and kind consideration there can be but one opinion, became discouraged of my immediate cure, and advised that I should return to my friends in England as soon as I had strength to do so, remarking that it probably might be years before the disease would leave me, and I must not go forth to India until completely free from it; that time and patience were the only remedies for me.

In January my mind was greatly exercised about Scriptural healing; but whilst I saw that the Lord was both able and willing to heal others, I felt I lacked that appropriating faith which could say, "The Lord will heal me." During February I waited on the Lord with a dear Christian sister

for further light and teaching, and on March 7, whilst confined to my bed from increased weakness, arising from the strength and violence of the disease, I was enabled to believe that the Lord was minded to heal me, if I gave up the case entirely into His hands. Previous to this there had been a solemn renouncing of self-will, both as regards health and as regards future mission work. Very deep was the conviction that the Lord had need of me in India, to make known the glad tidings of salvation to the women and girls residing in towns beyond the range of present missionary operations, places to which an inexperienced lady missionary could not venture, but to which He calls me, and permits me to consecrate a past missionary experience as an extra talent, to be traded with and put out to interest for Him. The Lord having graciously used me in time past, the devil is opposed to my return, and has raised up some to try to harass, hinder, and discourage me; but the Lord has overruled all, and turned seeming evil into good, and has shown me it is His will that I should go out to India as a Bible missionary at my own charges, and unconnected with any society.

The conviction that the Lord was minded to send me forth to India again greatly enabled me to see that health was one of the blessings included in the word, "Whatsoever ye shall ask."

The only condition of receiving is, asking believingly, or with the full expectation of receiving; and this we can easily do, when we have Scripture or the Lord's providential dealings to show us the will of the Lord on the matter in question. We (my dear friend Mrs. M—— and myself) grasped the promise that the prayer of faith shall save the sick, — a promise which has never been cancelled or withdrawn from the church. We pleaded the promise in the full assurance of faith, and healing was grasped and rested in from that very moment; it was on March 26 that we met, in order to pray and use the other Scriptural means laid down in James v., and from that moment there was not a shadow of doubt as to the result. Perfect healing was looked for and expected moment by moment, and every return of the sickness was unexpected and disappointing. The disease continued with unabating force during the next three days, so that none might say we took it out of the hands of man just as we were on the eve of a cure, but faith triumphed, and there was perfect rest concerning the sure and certain result of it; and on the morning of the fifth day, I woke up perfectly cured, and since reaching home, just five months, there has not been even a threatening of the return of the old enemy.

One word more in conclusion, and it is this: faith to grasp the promise in my case was greatly

strengthened by the relinquishment of outward means. I found that the use of means and looking to the skill of man for a cure hindered me from looking off unto the Lord. Means may help some ; I am quite sure they hindered me from praying for healing. Though I frequently resolved to make the recovery of health a very special subject of prayer, it was a strange fact that I almost invariably forgot to do so. But from the moment that by the solemn relinquishment of means, I broke down the bridge of retreat, and shut myself up to either healing by the prayer of faith or continuance in sickness, my whole heart and mind united in pleading earnestly, constantly, with the Lord for healing. Some hindrance was moved out of the way, and I had liberty in prayer for the special blessing. The Lord knows that my infirmity is to walk by sight and sense, so He graciously teaches me again and again that I must walk by faith, not by sight. The same training may not be needful for all.

Believe me, my dear sir, yours sincerely,

LOUISA H. ANSTEY.

1 GREENHILL GARDENS, EDINBURGH.

REV. ALBERT NORTON.

One thing not mentioned in Mr. Norton's letter to Dr. Stanton, about to be given, ought to be told. After he left jungle, and came where he

met men of skill and eminence in medicine, they told him that it was a great wonder that he was alive; that such an abscess on the liver as his was usually fatal. It should also be known that Mr. Norton's faith in God led him years before to give up his salary, and cast himself on the Lord alone for support in India, and then go out into a field wholly unoccupied, not at all friendly, where there was no promise to human prudence at all of money to live upon. His has, therefore, been a faith missionary life; and one hope of his heart, now that he is led home by the plain guidance of the Lord, is that many others may be enlisted and encouraged to go forth, trusting in the Lord only for support, to live and labor directly and entirely among the natives, where no missionary has before trodden the ground.

Rev. Dr. Stanton, at whose request Mr. Norton's testimony was given, is a Presbyterian minister, late of Cincinnati, Ohio, once moderator of the General Assembly, and a professor in a theological seminary, known also as an author.

DEAR BROTHER NORTON,— I regret not meeting you again before you left for America, and still more I regret that I did not get from you what I had intended to ask you for; namely, an account in writing of the prayer-of-faith healing in your own case in India, which I had heard

you speak of several times in prayer-meetings. I shall be extremely obliged if you will write out and send me such an account: please make it as circumstantial and particular as you well can, and yet it need not be very long. I think we ought to improve all such cases to the advancement of the truth, and to this end I am getting a few to use among my brethren when I go back to the United States a few months hence, as I shall meet them in ministerial meetings and elsewhere.

Fraternally yours,

R. L. STANTON.

ALABAMA, N. Y., March 5, 1880.

DEAR DR. STANTON, — The following is a brief account of what you request, as I now recollect it. As early as 1872, I read the narrative of persons in answer to the prayer of Dorothea Trüdel in Switzerland, but did not then think that it would be possible for me to be healed from sickness merely in answer to prayer. In January, 1876, Miss L. R. D—— came to live in my family at Elichpoor, India. She had been healed of a dangerous tumor in a marked manner, in answer to prayer, and her testimony led me to ask myself, as I was then sick with malarious fever, “Why can you not trust God to be healed?” and in that year, at different times, fever was instan-

taneously removed in answer to prayer. Also when suffering from severe intermittent fever in May, 1879, the fever was removed after I had been anointed and prayed for in accordance with James v. 14. But the most marked example in my case was as follows: On June 30, 1879, I was seized with perhaps the most dangerous sickness that I remember of having had. An abscess had formed in my liver, while at the same time I was suffering from the enlargement of the spleen. The abscess had worked its way through the pleura, and was discharging into the air cells of the right lung. When the abscess was discharging it seemed to me the acutest pain which I ever suffered, feeling like a knife being run into my body. This very severe pain commenced about 3 p. m., Monday, June 30. At the same time I was attacked by malarious remittent fever. I felt that with my weakened, diseased body I could not live long. I afterward learned from my wife that she also felt at that time that I could not live. By God's great goodness and mercy, I was preserved alive till Wednesday morning, July 2, when I was attacked by the second exacerbation of the remittent fever. Though much weakened by the pain and fever, I could not lie down (by lying down, suffocation would have been produced through the discharge of the abscess), and when this second exacerbation

came upon me, for a few minutes all hope of living went from me; and I was thinking only of how I might die as easy as possible, when I was aroused by strong desire to live for my family, and to preach the unsearchable riches of the Gospel, and the thought came, "Why cannot God heal you?" My dear wife was the only Christian believer, except an ignorant Kerkoo lad, within eighteen miles. At my request she anointed me with oil, and united her prayers with mine that God might at once heal me. While I was praying vocally, before I felt any change in my body, I felt perfectly certain that God had heard and answered our prayers. When we were through praying, we commenced praising; for the acute pain in my right side, and the fever, had left me. I was able at once to read some from the Bible, and to look out some passages from the Greek Testament. Neither the fever nor the acute pain returned, and from that hour I began rapidly to grow stronger. In a few days I was able to walk half a mile without fatigue. In this sickness I took no medicine, and had the help of no physician but Jesus. To him be all the praise and glory. Why should it be thought a strange thing that He can heal our bodies? Is it not written of Him, "Himself took our infirmities, and bare our sicknesses"? (Matt. viii. 17.) Is it not said of our Lord, "Who healeth all thy diseases," as well

as “Who forgiveth all thine iniquities”? (Ps. ciii. 3.)

Also during the past few months the Lord has graciously been pleased, without the use of medicine, in simple answer to prayer, to strengthen my general health and constitution, so that now I am able to preach three times a day without injury to my health, whereas a year ago I could not preach once a day without its making me ill. On account of Col. iv. 14, and 1 Tim. v. 23, I believe that God is pleased to bless the use of means for the restoration of health. But I do praise Him for the applicability of prayer and faith in His promises to our bodies as well as our souls.

Your brother in Christ,

ALBERT NORTON.





XVII.

IN AMERICA.

INSTANCES of healing through faith are multiplying in America as well as on the Continent of Europe, in Great Britain, and in mission fields. Signal answers to united prayer for the recovery of those given over by physicians as hopeless have been increasing of late; and not a few have been healed in response to their own prayer of faith for themselves, and here and there the gift of healing has been bestowed and used in greater or less power.

Bishop Simpson, who is well known in the Old World as well as the New, is an example of those raised up by the Lord manifestly in answer to united prayer. He was very low. Everything had been done for him that human kindness and medical skill could do, and he was given over to die. A large conference of the ministers and laymen of the Methodist Episcopal Church was in session at the time. Bishop Janes was presiding. A telegram was sent to the conference,

giving the facts of the case. Business was laid aside ; all bowed in prayer. Bishop Janes appealed to the Great Physician, evidently in the power of the Spirit, all hearts uniting ; and while they were praying, the healing touch was given to Bishop Simpson hundreds of miles away. This brought forth glad thanksgivings from many tens of thousands of Christian hearts, through its publication, and will remain as one of the wonderful things in the history of the church forever.

Another remarkable instance of this kind is that of a young woman, healed at Ocean Grove, New Jersey, in answer to the united prayer of the people of God assembled then in a camp-meeting. This, also, was widely known, and a wonder to many. Place is given it here, however, because of my own personal acquaintance with the young woman. It was a memorable privilege given me, while engaged in union meetings in Bellefontaine, Ohio, to visit her and witness the power of the grace of God in her, which caused her to triumph as more than conqueror from day to day, under circumstances scarcely less easy to be borne than torture at the stake, or on the rack. Never before or since has it fallen to my lot to see such suffering, and such joy at the same moment, in the same person. Besides intense pain in other parts of the body, one of her legs had to be boxed in and held down

under the weight of a heavy marble slab, it was so beyond all control in her terrible paroxysms of agony. Everything done for her left her nothing better, but worse. At last she was taken to Philadelphia for help, but got worse. While the Ocean Grove camp-meeting was in progress, she was borne there, and carried into the midst of the assembly one day, and prayer asked for her at her own request; and in answer the Lord raised her up, and she went walking about and praising God, not unlike the lame man healed in the beautiful gate of the Temple.

A remarkable instance of healing in answer to the faith of the sufferer herself is that of the wife of a Methodist Episcopal minister, the account of which was published by her husband. It appeared first in the public journals, and has since been given as one of many, in the more permanent book form.

Her maladies were internal and complicated; medical remedies failed and medical skill was completely baffled. She was a long while confined to her bed, and suffered a great deal. Hope of her recovery died out of other hearts, but her own heart turned to the Lord as the Healer.

The more she thought and prayed, the more hope grew. Finally, one night she came to the point of accepting the fact that she was healed. This was in the dark hours of after-midnight. In

the morning she arose dressed herself, and went about her work completely restored to health.

Gifts of healing have been manifested in a number of places. — in Chicago for one, where not a few have been healed in answer to the prayer of faith; but the limits proposed for this book will compel me to confine myself to the faith-healing department of the remarkable faith work, now widely known, which has its centre in Boston.

Lest these who read what I have to present should receive the wrong idea that the work is mainly or altogether that of faith cure, let it be clearly understood that this is only a later and comparatively small branch of the work. The work comprises many branches. It began with a Home for Consumptives, opened and conducted upon the principle of asking means to found, sustain, and enlarge it, only of the Lord. To this has been added upon the same principle a Deaconess's Home and Institute; two Cottage Homes for Children; a Tract, Book, and Paper Publishing House, called "Willard Tract Repository"; a Training College for Christian Workers, of both sexes; Home Missions, in which four churches have been organized; Foreign Missions, with Basim, in West Berar, Central India, as the first centre; a Home for Spinal Sufferers, in Boston; a College for Freedmen, in Virginia; and a Home

for cancer patients, ready to be opened at Walpole, twenty miles from Boston. These all and yet other branches of the work are quite distinct from faith cure.

Dr. Charles Cullis, under God the founder and conductor of the whole work, is a physician; and besides his daily practice amongst the people, he treats medically all in the homes for sufferers, unless they themselves, of their own choice, relinquish medical remedies, and put their trust for healing in the Lord alone.

It would be interesting to trace all the way in which the Lord has led His servant, in preparing him for this extensive and varied faith work.* All our space will permit, however, is to say that the promise in James v. 14, 15, and the testimony of the book "*Dorothea Trüdel*," were the chief things which, years after the faith work was under prosperous way, were used of God to convince him that healing in answer to the prayer of faith remains a permanent privilege for the people of God.

This much is said because the few remaining pages must be chiefly given up to a few only of the testimonies of those who have been healed in connection with the prayers of Dr. Cullis.

* A full account of it will be found in "*Faith Work*" (Daldy, Ibster & Co, London, and Willard Tract Repository, Boston, New York, and Philadelphia).

Some series of testimonies have been given by healed ones and published in a book entitled "Faith Cures." Those given here are chiefly the testimonies of those known to me personally as worthy of all confidence.

I take the following from "Faith Cures": —

At this time I had under my professional care a Christian lady, with a tumor which confined her almost continuously to her bed in severe suffering. All remedies were unavailing, and the only human hope was the knife; but feeling in my own heart the power of the promise, I one morning sat down by her bedside, and taking up the Bible, I read aloud God's promise to His believing children, "*And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*"

I then asked her if she would trust the Lord to remove this tumor and restore her to health, and to her missionary work. She replied, "I have no particular faith about it, but am willing to trust the Lord for it."

I then knelt and anointed her with oil in the name of the Lord, asking Him to fulfil His own word. Soon after I left, she got up and walked three miles. From that time the tumor rapidly lessened, until all trace of it at length disappeared.



XVIII.

FREDERICK SCUDDER'S TESTIMONY.

MR. SCUDDER is personally known to me as in every way worthy of confidence. My acquaintance with him commenced in a way very impressive to me. Although his residence was in Winchester, near Boston, from whence he wrote the following letter, it was in his native place at the seaside on Cape Cod where my acquaintance with him began. I was there with my wife for a summer rest, after a winter's and spring's overwork which had prostrated us both, and brought me near to death's door. We sought there absolute rest; but our Father was wiser than we, and arranged for us better than we had asked or thought for ourselves. The evening of our arrival there, a meeting was in progress in a private house, and our coming was mentioned in it, with the word of exhortation, "Now is your time to seek and expect a blessing from the Lord."

This was the signal for the commencement of

quiet meetings from house to house, — a house-to-house visitation of meetings from evening to evening all the summer long ; and the Lord was in them to bless many a soul. In one of this all-summer-long series of meetings, gathered, if I mistake not, in the very house he was born, Mr. Scudder, whom I had not seen before, gave some account of the way in which the Lord had led him to consecrate himself afresh, several years after his conversion, and had brought him into the fulness of the blessing of the gospel of Christ. Here he stood amidst his own relatives, and others who had known him from childhood, and who knew about his conversion ; and he told them that they had heard of his having been brought so near to death by consumption, and raised up by the Lord in answer to the prayer of faith, but perhaps they had not heard what a marvellously rich spiritual blessing had been poured upon him in connection with the bodily malady and the healing. Here he stood, a wonder to many, and not the least to me, a living witness for the Lord to his power in healing his disease, saving his life from destruction, and crowning him with the loving-kindness and tender mercy that brought something better than a restored life ; and I could not but praise the Lord for His goodness in bringing him to give his testimony just in the time and place when and where it

would tell more in convincing and winning the friends and companions of his youth to Christ, and to the fulness of blessing, than many sermons.

His testimony is the following : —

WINCHESTER, March, 1872.

I was first confined to my house in November, 1870, with a violent cold. I lost my voice completely, suffered with pains in my lungs, and expectorated almost constantly. I grew worse every day, and in a week called in a physician. On examination my lungs were found diseased, I also had fever. With all his care my cough grew worse and night sweats set in. A few weeks later the doctor told my wife that my lungs were badly ulcerated, and that, my case being hopeless, it was not worth while for him to attend longer; also that she must not be surprised if I should pass away suddenly. I then tried some highly recommended patent medicine, which only seemed to increase the disease. When I became so weak as to be nearly helpless, Dr. Cullis was called in. He sounded my lungs and gave the same verdict as before, saying that my only hope of recovery was in the Lord. My wife pleaded, in the name of Jesus, for my restoration, but diarrhœa set in and my feet began to swell. She however continued to pray earnestly, urging me to pray for myself. I could not do it, as I had no desire in

the matter apart from the will of God, who had dealt with me so graciously in all my sickness that I delighted in His will.

If it was alone of His goodness to me that I am writing, I should not know where to end. During the next summer I seemed to gain, but was so dependent upon my medicine that a single day's omission would aggravate my distress; and as autumn advanced, I felt my disease was gaining ground. At length my wife heard, at a meeting for Christian progress at the house of Dr. Cullis, Miss D—— narrate her recovery from a tumor by the power of faith. Returning home she repeated it to me. I knew that our Father in heaven was no respecter of persons; and the more I thought upon it and read the precious promises of God, the more I was convinced that "the prayer of faith shall save the sick, and the Lord shall raise him up." Believing that He is faithful that promised, I now sent for Dr. Cullis to come and pray with me. Mrs. Cullis came with her husband, and they with my wife and I went into an upper chamber, where we knelt before God. Dr. Cullis prayed, anointed me with oil, and in the name of the Lord Jesus commanded me to be healed. Instantly my whole being was thrilled with an unknown power from the top of my head to the soles of my feet. From that moment I believed; the work was *done*.

My lungs, so long diseased, breathed with new vigor, and I returned thanks to God for the results of faith. Since that memorable night I have taken no medicine, and my health has been constantly improving, so that I am feeling better now than I did before my sickness.

To God be all the glory.

FREDERICK SCUDDER.

In giving his account Mr. Scudder does not distinguish between health and strength. He seems to have been restored to health immediately, and to have regained strength rapidly. If my memory is not at fault, he told us that the next morning after he was healed he walked a considerable distance without difficulty in breathing, and soon grew strong enough to resume business. More than eight years have passed. A year ago I heard from him through a friend, that he was continuing diligent in business, fervent in spirit, serving the Lord.





XIX.

MISS E. H. P.'S TESTIMONY.

A FEW years ago, during one of my visits in Boston, a manuscript was handed me with this request: "Will you oblige me by looking this over and letting me know what you think of it for publication?" I read it, saw that it evinced talent and culture, and what was better still, the teachings of the Spirit in the things of God as revealed in His word, quite beyond the common. It bore the initials "E. H. P.," but I had no knowledge of whose they were. The manuscript was published. Subsequently another and then another, by the same writer, passed through my hands before going to press.

Afterwards, when the following letter from her to Dr. Cullis appeared in the Annual Report of his work and I learned that it was from the writer of these precious little books, and that she was a daughter of the late Commodore P——, of the United States Navy, of Portsmouth, N. H., I was not a little surprised, and of course my

interest in the remarkable account of her experience of the power of the Lord, in setting right the displaced framework of her body, was much enhanced by my knowledge of her through her writings.

The following is her letter : —

DEAR SIR, — About the really wonderful way in which my life was relieved of its wearing burden of ache and pain, I wish I could say something that would give a more definite idea of the directness of the answer, whereby the tender mercy of our God visited me with healing. I will send a few notes jotted down, at your request.

June 15. — Saturday, called at Dr. Cullis's office on my way from the railroad station to Brookline, Mass. I spoke of the feeble state of my health, and the probability that I could not walk much longer. Dr. Cullis said that when restoration was not immediate it was owing, as far as his experience went, to want of faith in the patient. I answered, "So it is my faith needs healing, as well as my body?" He said yes, and prayed with me. The carriage was waiting during my hurried call. I did not enter into minute detail. From various causes, I was very busy, and had no thought of an immediate answer. Driving to Water Street, I felt a slight movement in my bony framework, even before I reached the store.

This became more marked on return to the carriage. As I went along this became quite wonderful. The impression almost eludes words to convey, but it seemed like a limitless power applied to the whole frame, gradually and with a gentleness as limitless; this last was so marked as to be very touching. Through the whole I was as passive and helpless as a child in the arms of its mother. The power produced a movement in the bony framework. It affected the shoulders very much, passed back to the hips, and along the ribs, restoring them somewhat to their proper position. Strangely, as if spoken, the words came to me, "According to your faith be it unto you"; and I thought how in times past I had really limited the healing power and application of faith, in looking for merely temporary alleviation, and not radical cure.

As I watched in glad wonder the movement, — a sort of twisting or kneading, though there is no word that would describe it adequately as it passed along the ribs and spine, — I recognized the tendency to restoration; but reaching a spot near the hips, it seemed as if something intervened, and the rationalizing way of thinking came to me, "How can it extend further?" Then the whole stopped. After a short time it began again in the shoulders. I was not quite an hour in the drive, and was not excited, but mind and body

were passive. I only thought, "My travelling-dress will have to be altered," though fitting me perfectly before this. It had to be altered soon after. My shoulders, which were thrown out or rounded, were restored to their natural place.

Sunday. — Alone in my chamber all the morning, the family being at church. I was reading when the movement, extending to my hips, returned, and lasted on and off until they came home from church, nearly two hours.

Tuesday. — Returned to the city at the close of the afternoon meeting at Dr. Cullis's. I saw Dr. Cullis in his office for a few moments, and told him of this answer to his prayer of faith. I explained the chronic condition of the framework, — how the proper position of the bones of the chest, spine, and shoulders had been slowly displaced, etc., — all of which was new to him. Not having the faintest idea of such a radical cure, I had not cared to take up his time with such weary, hopeless details. Dr. Cullis thought the movement very remarkable, so much so that people would not believe it, and asked me to write it down.

In July had marked movements; my friend who was with me was alarmed at the apparent violence. Yet they never occasioned pain to me, though sometimes exhaustion. The movement of the ribs was especially with those about the chest; the movements which were so violent seemed to

connect the muscles with the restoration of the right hip. Several times I was thrown to the floor without feeling it. The result was the return of my power to walk; for a long time I had not been able to do so without pain and aching and extreme prostration of strength. Also in resting or sleeping, there was no position in which I was free from discomfort. I can now rest easily in almost any position. Having attained thus much, and so much more than I had really asked or thought, my faith has been inert as to positive and complete restoration: not, I think, from unbelief, but having attained so much greater degree of comfort than I ever hoped in this life, I have been preoccupied with other things; though doubtless I could attend to these other things much better, and many others, if I claimed the fulness. This was in June, 1872 (the Jubilee year). My former physician had told me that I certainly should lose my power of walking within two years.

As I say, I walk and move about with greater ease now and since that time than for years previous.

Very sincerely yours,

E. H. P.





XX.

TESTIMONY OF MRS. F. G. B., OF ST. LOUIS, MO.

WHILE in Boston, during the winter and early spring of 1873, I became deeply interested in the precious little girl of whose healing her mother bears witness so gladly in the following letter to Dr. Cullis. I saw her in her helplessness, and was charmed with the unconscious testimony her tell-tale face bore to the power of God's grace to make a little child more than conqueror over all enemies, in all the pain and long confinement and baffled hopes of years of suffering under bodily malady. The mother, too, in all her conversations, showed the precious school she had been in, through these years of anxious watching, waiting, and disappointment. If in her letter she had taken time to tell of all the way the Lord had led her in spirit during those years, we should have had before us, what she in frequent conversations gave to me, an illustration of what has been already said of the gracious use the Lord makes of bodily ailments

in aid of His glorious purpose of enriching us in Himself with the wealth that endures forever.

When, after hope for the precious child through medical skill had fairly died out of her heart, and she heard in Boston about healing through faith, the usual barriers of unbelief as to the perpetuity of the privilege were at first effectual to prevent any decisive steps towards securing it for her beloved little sufferer. Then, when she became convinced that it does really remain for us, she had her own peculiar difficulties, insuperable for a time, in the way to prevent her full and free acceptance of the Lord as the Healer. She had come twelve hundred miles to secure the best medical skill. Her husband, and others dear as life to her, had not been drawn aside from the world and drawn for refuge and help to God, as she had been, and their hope from medical skill was not yet dead like hers; and to tell them that she had abandoned physicians and remedies, laid aside all their appliances, and was trusting simply and solely in the Lord to heal her child by His power in answer to the prayer of faith, would shock them exceedingly, and as she feared, make them think she was losing her reason.

The educational process, therefore, through which the Great Teacher had to carry her, before she could become sufficiently strong in the Lord and in the power of His might to venture wholly

upon Him as the Healer, and stand firmly in the faith under the trials looming up before her, was no short or easy one. No one but the Lord would have undertaken it. When she had become convinced at first, she thought to bridge the difficulty; she thought she might first secure the healing, and then tell her friends at home about how it was done. But in that she failed. The Lord did encourage her, but finally took her back to St. Louis, there to speak out and act out her faith in presence of all those dear to her, and then He healed the child.

If she had taken time in her letter to tell all about how the Lord had led and taught both her and her little daughter, and others, we should have had in her case a beautiful illustration of what has been already said of the gracious use the Lord makes both of bodily maladies and of the healing through faith.

Her letter is as follows: —

ST. LOUIS, MO., Nov. 8, 1873.

I most cheerfully give my testimony to the healing of my little girl, believing it to be the Lord's will to strengthen the faith of *some one* by it to His glory.

It is now nearly three years since my little one injured her spine by falling from a step. A decided curvature became apparent, and after

consulting several physicians it was decided to place her on her back with braces. At the end of ten months she was totally paralyzed from the hips down. The treatment was changed, the braces taken off, and she was allowed to sit up a little.

I was led to Boston to try a new physician ; he gave relief in many respects, but the paralysis baffled him. At last I lost all confidence in human help, and requested Dr. Cullis to pray for her recovery, claiming the promise, James v. 15.

I believe in answer to prayer I was directed of God to take off braces, bandages, and plasters, and give her entirely into His care. Then my faith was severely tried, but how wonderfully the Holy Spirit filled and upheld me for nearly three months, following this step out upon the promise of God ! My child seemed to grow steadily worse, when one day she arose voluntarily and walked across the room, out into the hall of the hotel. She improved so rapidly from this moment that every one in the house could but acknowledge that a miracle had been wrought

At this time the physician whom I at first employed in Boston called. He seemed utterly astonished at the improvement. After seeing her walk, he said, " All her movements are PERFECTLY NATURAL, — evidently all the essential functions of the spine are restored." She now

runs, jumps, and plays as actively as most children. I am still waiting upon God to have this wonderful cure completed. Faith is given me to believe that it will be done. The following promise was given me, and I cling to it: "Fear not, believe only, and she shall be made whole."

Talking about what the dear Jesus has done for my child is so interesting to me I can hardly leave off.

F. G. B.





XXI.

LORD RADSTOCK'S TESTIMONY.

WE are full of thankfulness and praise about E——. She is quite well and strong, and does everything like her sisters. She had such perfect faith that the Lord had healed her, that she at once put away the board, and said she should never lie upon it again ; and on the following Sunday she walked four miles in a hot sun, and sat for two hours on a bench without a back. As far as we can judge, she is quite well in every respect. For fifteen months before she had been a constant cause of anxiety to us, never walked or attended to study.





XXII.

MR. S. B. P.'S TESTIMONY.

BOSTON HIGHLANDS, the place of Mr. P——'s residence, is one of the beautiful suburbs of the city of Boston, now grown to be part of the city itself. There it is that the Grove Hall estate is situated, and upon this, purchased for the purpose, that most of the faith homes under Dr. Cullis stand, bearing their constantly growing testimony to the faithfulness of God to His promises. There from day to day the doctor comes in the oversight of the work, and to look after the interest of the inmates of the homes for time and eternity, as a physician and a friend; and there he comes week by week to preach in Grove Hall Church the faith proclaimed by the work.

BOSTON HIGHLANDS, July, 1874.

During the winter of 1869, which I spent in England from the effects of a severe cold lasting several months, the lower part of my right lung

became hepatized. About the middle of March, 1874, I was taken with congestion of the lungs. Our family physician was called; he visited me for nearly three weeks, and I have no doubt did all that medical skill could do. He succeeded in checking my fever, but I grew weaker day by day. A subtle disease was evidently preying upon my nervous system. I lost my appetite, coughed and expectorated a great deal, and had night sweats. My wife became alarmed, and after consulting our physician, who was my dear friend and shared all her anxiety, called as counsel Dr. Cullis. The doctors examined my case carefully, and found I had no use of my right lung. They gave me very little encouragement. From that time I grew rapidly worse; my disease, as the doctors feared, was evidently tending to the brain. The second night after the consultation, I was sleepless and quite delirious. In the morning I was so wild that my family could not control me. Both doctors were called, and as they came into my room, I cried out in my delirium, "I want none of your medicine, only your prayers." I felt a consciousness that deliverance had come. I threw my arms around Dr. Cullis and wept like a child. The doctor knelt with me by my bed, and offered a short prayer for my recovery, anointing me with oil in the name of the Lord. My nerves immediately became quiet. I lay down and remained in a semi-conscious state

for about two hours. From my appearance my wife feared that I was dying ; but the doctor assured her that that was not the case, — that he felt confident the Lord would raise me up. Soon after, the doctors left ; in spite of the remonstrances of my wife, I got up, dressed, and went below, and for some ten hours I was in an almost constant struggle, trying, as I told my friends, to get myself into the hands of the Lord. At last I said to those around me, “ In a few minutes I shall go to sleep ; as soon as I am asleep you can put me where you please. I shall sleep two or three hours.” In a few minutes I fell asleep ; they lifted me from the floor, where I had persisted in lying for several hours, and laid me on a sofa. I slept quietly for about two hours. When I awoke I felt a wonderful sense of relief. I had during my illness felt sick from the crown of my head to the soles of my feet ; that feeling was all gone. I went to bed, and for the first time since I was taken ill, I slept quietly nearly all night. I slept a good part of the next day like a weary man. I took no medicine, but from the hour I went to sleep I commenced improving, which has continued until I feel as well as ever, except I have not the full use of my hepatized lung ; but I breathe the whole length of it, including that part which I had not used since 1869. My breathing is constantly improving, and I have no doubt it will recover entirely.

For all this I give God the glory. It is said to me by those to whom I relate this experience, "It is wonderful." I say to them, "Yes, it is wonderful, but not that God fulfils His promises. It is wonderful that His children should doubt His word." It is certainly wonderful that Christians should read James v. 14, 15, and think it means nothing now, — it is not for them.

I have a friend who has a daughter, who came home from the West last May, apparently in consumption; she had a cough, expectorated a great deal, and had profuse night sweats. She arrived in Boston on Thursday; on the following Monday she had a stroke of paralysis, completely paralyzing her left side. The doctor gave her no hope, said she could not live. I advised them to call Dr. Cullis, and have him pray for her. He consented to do so, if they would abandon the use of medicine and simply trust her in the hands of the Lord; to this they assented, and he prayed for her. To-day she is free from cough, night sweats, and all signs or symptoms of consumption, and has been for nearly two months. Her paralysis is so far removed that she walks about the house.

S. B. P.



XXIII.

REV. JOHN T. INSKIP'S TESTIMONY.

THE work of Mr. Inskip and his friend Mr. Macdonald, as leading spirits in the National Holiness Camp-Meeting Committee of the United States, has made them so widely known that words about them in this connection seem superfluous. Yet it may be well to say, for the information of any who may not have been interested to follow them in their work, that they belong to the Methodist Episcopal Church in America, and are Wesleyans through and through. In their teachings they have not toned down the fervid experimental standard set forth by the men who so turned the world upside down a century ago, and so far as I know have not overstepped the lines of their theology, while few men of this generation have done more to revive a lapsed faith than they. For the rest, let Mr. Inskip speak for himself.

OCEAN GROVE, N. J., May 27, 1879.

DR. C. CULLIS :

Dear Brother, — I am glad of the opportunity to furnish you, and the public, over my own signature, the following facts, to be used as you may deem best for the glory of God.

Prior to the time referred to, my mind had been strongly prejudiced against certain views of the question of healing in answer to prayer, which had been avowed by some excellent and wise brethren of my acquaintance. The facts they asserted I could not dispute, yet, for what reason I cannot say, I was unfavorably impressed in regard to the general subject, and up to the time of the occurrence of which I now speak, I was not a little troubled in regard to the effect likely produced by the prominence given by this question.

In company with Rev. W. Macdonald, in the winter of 1871 I was engaged in special religious services in the Bromfield Street Methodist Episcopal Church, Boston. Prior to the meeting, in consequence of the lingering effects of a sun-stroke at Milan, Ohio, I had suspended labor, and for several weeks had been resting, hoping to regain my usual strength. Contrary to the advice of my physicians and friends, I accepted with Brother Macdonald the invitation to hold the meeting referred to.

The meeting had been in progress some days, when the difficulty in my head returned with great force. The unfavorable reaction occurred in the pulpit, and for the moment the impression came upon me that my work was done. My sensations, at the time, were such as I had never known before. It seemed to me I must fall upon the pulpit floor, yet I had the presence of mind to resist the singular influences, and did so, and rallied.

Brother Macdonald noticed the difficulty, and advised an immediate abandonment of all attempt to do any further work for the present. Various plans were suggested, and were under prayerful consideration throughout the ensuing day.

An engagement to take tea with you brought us to your house that evening. After tea you spoke more directly of my illness and disability, and asked me the question, "Why don't you get cured?" My response was, "I am doing all that I can to that end." You added, "Why don't you get other people to help you and pray for you?" I answered, "There are thousands of God's chosen ones who are praying for me."

You then said, "Yes, but they ought to pray in faith, and if they do, you will be healed." You had the Bible in your hand, and read the celebrated passage from St. James, "Is any among you sick, let him call for the elders of the

church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." You laid great emphasis on the words "shall save the sick."

I responded, that we need not understand this to mean that the sick would be restored, urging that they might be saved, though not healed. Your reply was, "Very good, but what does this mean, 'And the Lord shall raise him up'?"

For the moment this sentence in the passage had entirely gone out of my memory, and I asked if you were using an ordinary or interpolated copy of the Scriptures? You assured me it was the ordinary version, and handing it to me, remarked, "You can read it for yourself." I read it with adoring confidence and joy, and repeated the sentence, "The Lord shall raise him up."

You then asked me, "Do you believe this?" I answered, "I do with all my heart." The solemnity of the moment was truly wonderful. You proposed we should pray, and we all knelt and called upon the Lord to help.

During this season of prayer, there arose in my own thoughts several test questions; among them I call to mind the following: *First*, "Will you acknowledge this healing to be of God?" The prompt response was, "*I will.*" *Secondly*, "Will you if restored devote all your energies to

the work of an evangelist?" The answer was at once given, "*I will* " *Thirdly*, " Will you make a prudent use of your time and strength, and not needlessly waste your energies?" The same reply was made. By this time you had come to the point in your prayer in which you replied something like this: " O Lord, here is Thy servant, in great bodily ailment, in consequence of which he is unable to do the work to which Thou hast called him."

Then turning toward me, and after you had put your fingers in the oil on the table, you laid your hand upon my head, and said, " Let thy servant now be healed, in the name of the Father, the Son, and the Holy Ghost. Amen."

There seemed to come down upon all an awful sense of the presence and power of God.

The sensation experienced was simply wonderful. As we arose, you asked me how I felt, and I said in reply, " I have either been healed or converted over again, glory be to God."

Brother Macdonald and I went to meeting, and I conducted the services without the least embarrassment. Frequently during that night Brother Macdonald asked the question, " How do you feel now?" and I answered " Glory to God, I am healed, or converted over again." So on it continued all through the Sabbath. I spoke of the matter in the public congregation, and narrated

the occurrence in the Boston Preachers' Meeting, on Monday.

I was perfectly healed, and went through with a most exhausting week's service, with as much ease as I had ever known or experienced in all my life. The difficulty in my head entirely disappeared and has never since returned, except in some instances when I have lost sight of the tests to which I have alluded. I am fully assured that I was healed in answer to prayer, and have frequently stated this to my friends and the public. I make this open statement because of your kind request to furnish you an account of the matter.

Eight years have elapsed since this occurrence, and the Lord has enabled me to do as much work as a well man could be expected to do. Sometimes I have feared that it was a mistake for me to allow myself to be burdened with the duties of agent and editor, in addition to those of an evangelist. Nevertheless, grace has been given me to perform this extra service. But for the fact that my present position gives me opportunities for a wider range of evangelistic service than I otherwise could have, I should have given my extra work over before now to any who might have been ready and qualified to take it. The Lord is graciously helping me to do my duty, and to meet the responsibilities of my position. I was

never in better condition for work, and with God's blessing, before I go hence I hope to have some good chance to do a little more in the Lord's vineyard.

I am glad of this opportunity to take rank with the fanatics who believe in God's method of curing people, and who think that the Scriptures mean just what they say, in declaring that the prayer of faith will save the sick, "and the Lord will raise him up."

JOHN S. INSKIP.





XXIV.

GATHERED FACTS.

PERFECT health all the days of our life upon earth would have been ours if sin had not put us out of joint with the Lord.

We may reasonably conclude, too, that as death came by sin, we should have passed from earth to heaven when our days upon earth had been fulfilled, by a change without death, as Enoch and Elijah did, and as those will who remain and are the Lord's at His coming.

However this might have been, we have fallen out of joint with the Lord through sin, and are subject to death together with all manner of vicissitudes short of death following in the train of sin.

To meet all our liabilities, and bring us back into joint with the Lord, it has pleased God in His boundless love to provide in His own Son both a ransom and a deliverer.

A comparison of Isaiah liii. with Matthew viii. plainly shows us that our Lord Jesus Christ bore

our sins, sorrows, sicknesses, and all, in His own body on the cross, on purpose to take them all away from us in spirit, soul, and body, that He might reunite with God all who accept Him and trust Him fully and for everything, and present themselves in body, as well as soul and spirit, to be wholly His forever.

Out of this comes healing through faith. Bodily maladies, as well as all other oppressive things following in the train of sin, are permitted by our loving Father in His love as bit and bridle, to check us, and as His reserve force, brought up to turn the day and win the victory, by bringing us to surrender to Jesus; or being already forgiven, then to let ourselves go completely into His hands that He may both heal the body and perfect our union with God. And in this work of bringing us fully into joint with God, there is nothing after the grace that saves the soul, so effectual as the power that heals the body through faith.

This is the basis of the permanence of the privilege of healing through faith, and this at once distinguishes healing through faith from "signs and wonders" properly so called.

The call for signs and wonders is occasional, not perpetual. The call for the use of bodily maladies and for healing through faith is as permanent as sin on the one hand, and as the economy of God

in saving is on the other. And the use of signs and wonders is occasional, whether in judgment or mercy, while healing through faith by the power of God is a "statute and ordinance" forever for all who comply with its conditions, and a privilege for all who will accept it according to God's promise. Signs and wonders are seldom repeated at all, and never more than once. Signal judgments, as they have their record in the Bible, are not repeated at all. The flood, the overthrow of the cities of the plain, the plagues in Egypt (as a whole and each by itself), the openings of earth to swallow up Korah, Dathan, and Abiram, and each and all the judgments of the Old Testament, are as single as they are signal. Indeed, it would scarcely be straining the point, in view of the facts, to say that the principle in the covenant of God with Noah, that the flood should never be repeated, is alike applicable to each signal judgment of God. Judgment in this sense is God's "strange work." This is fully seen in the New Testament as in the Old.

No doubt there were many barren fig-trees in our Lord's time, yet one only was withered. The terrible death of Ananias and Sapphira, and the more awful death of King Herod, each in their way stands alone, while saving and healing hand in hand fill up continuous history of the apostles' time.

Signs and wonders of mercy, — though some of them were once repeated, it was once only. The draught of fishes given when our Lord called the fishermen from their boats and nets to become fishers of men was repeated after His resurrection, when these same men had returned to their boats and nets again, and He called them to leave them finally and forever. Twice He stilled the sea, twice He multiplied the bread and fishes in the wilderness ; but only once He was transfigured before them, only once He turned the water into wine, only once He loosed the chains of the apostle Peter and opened the prison doors to him, only once he shook the foundations of the prison, opened the stocks, and set the apostle Paul at liberty. How broad the contrast between this and the continual use of the healing power through faith ! Both in the time of our Lord and that of His apostles after Him, the healing of all manner of bodily maladies went on day by day and year by year, as we have seen in the Acts of the Apostles, as long as they lived. The work in Melita, through Paul the aged, while he was on his way a prisoner to be offered up at Rome, is the beautiful closing record of the work in the inspired history. But the Fathers tell us that the work went on until about the fourth century after Christ, when through the incoming shadows of the twilight, before the night of the

Dark Ages, the Church seems largely to have lost sight of Christ as the Healer. Oh, what a loss!

We all understand something of the power of bodily maladies to make us stop and think, — a power that grows as we are brought nearer and nearer, apparently, to death; but the wonderful power of healing through faith, to lift us up into Christ and perfect our union with Him, we do not understand as fully. A close scrutiny of perhaps a hundred different testimonies, written out by those who have been healed through faith, has opened to me a little, just a little, the immense loss the church has sustained through the last fifteen centuries in losing sight, in so far as sight has been lost, of this wonderful collateral power, and has also opened a little the inestimable gain it will be to us, if once more our gracious Lord shall lift us up as a church into the fulness of the faith that accepts Him as the Great Physician.

The thoughtful reader may have observed that not a few of those healed in our time have not been instantaneously made whole, as most of those healed in the days of our Lord and His apostles were.

Why this difference?

It is a difference according to faith, certainly. Those who have faith for instantaneous and complete healing receive it now as certainly as in the days of our Lord. The law of faith does not

change. Faith as a grain of mustard seed commands mountains of impossibility to be removed and cast into the sea, and it is done.

We see in such instances as that of Miss Penny, of England, and that of Miss P——, of America, how exactly the healing power works in accordance with faith. Miss Penny has two diseases, one chronic and incurable by medical skill, the other acute and spasmodic. The acute disease comes, fills her with pain, occupies her own thoughts entirely, and takes away for the time her power of speech. Mr. Annesley is sent for, sees her suffering from the acute disease, but knows nothing of her incurable chronic malady. He prays for the healing of what he sees and knows, and it is instantly done; but the chronic malady remains unhealed. She sends for him again, tells him of the answer to prayer while he was praying before, and of the chronic malady yet unhealed. Again he prays, and now the faith of both unite upon the chronic complaint, and that is instantly and entirely healed as the other had been.

Miss P——'s case is no less clearly in point to show healing according to faith, though it differs in this, that she was conscious of the working of the power of God upon her framework, setting right displaced joints at different times, an hour or more at a time, many times through several months, and yet not having completed the work

at the time her testimony was given ; yet no one can read what she has written without seeing clearly that the thing limiting the work from time to time, first and last, was a limited though growing faith on her part.

This explanation, however, while it rightfully puts the responsibility for failure, whether partial or entire, upon those who should have full and firm faith, is not all that is to be said about the matter. A close comparison of the healing work of our Lord in different ages will show that in every age it is exactly suited to the special purpose He is working out at the time. For example, in the time of the giving of the law, the great special aim of the Lord was to secure the ear and the heart of the people to the law He was giving them. Therefore everything about healing and disease at that time was prefaced, "If thou wilt diligently hearken to the voice of the Lord your God, to do, to keep," etc. This is seen in the "Statute and Ordinance" (Ex. xx. 20), and in the blessings and curses pronounced in Deuteronomy and wonderfully illustrated in the leprosy and healing of Miriam, and of those bitten by the serpents, and of those upon whom the plague came in connection with the abundance of quails showered upon them.

In the days of David and Solomon and the kings succeeding them, all seemed designed to

secure the ear and heart of kings and people to the voice of the Lord as King in Zion, to whom kings and people alike owed allegiance.

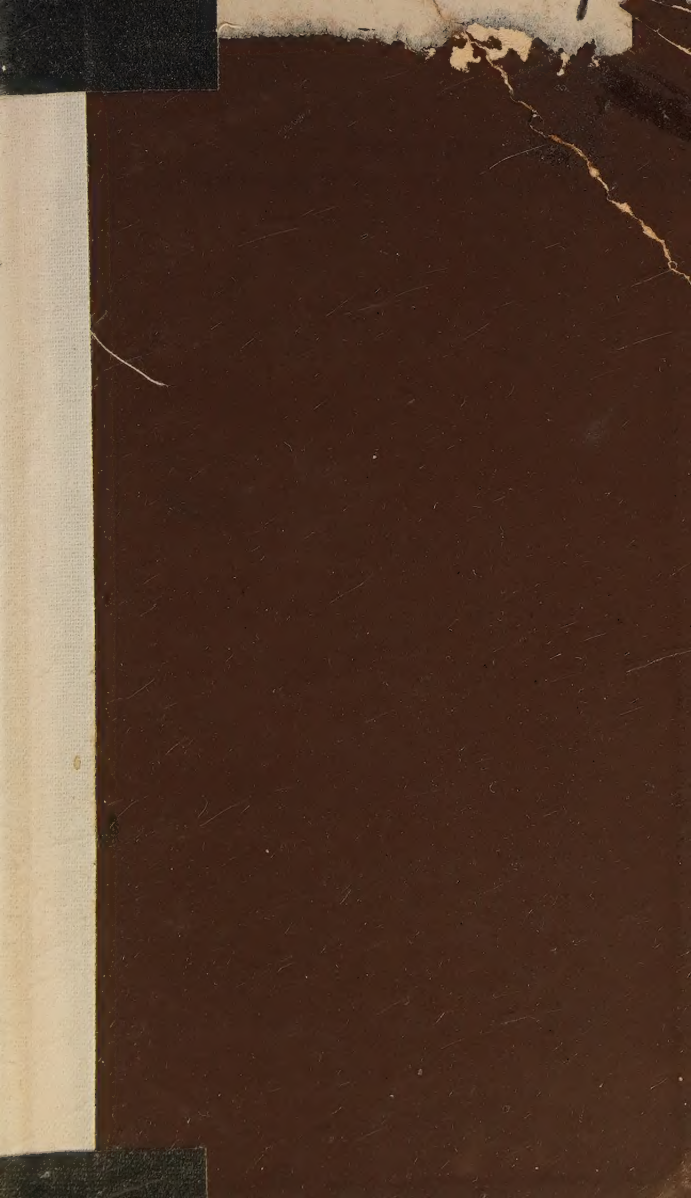
In the days of our Lord and His apostles the design plainly was to make men see and know that the Kingdom of God, in its power and authority over all the power of the devil and over all the power of disease, was really amongst men.

In our own time the aim is as clearly seen to be that of using both disease and healing through faith, not merely to gain the ear to the voice of the Lord as lawgiver, nor yet as king, nor yet to demonstrate the fact that the kingdom of God is amongst men and induce them to press into it, — no ; but emphatically to press Christians to yield themselves up entirely to God, and trust the Lord fully, that He may perfect His kingdom in them.

We all know that one of the things more difficult than most others is just this, of bringing men to accept practically and really the crucifixion, the death of self, the flesh, and give place entirely to Christ, and live by the faith of the Son of God. Nothing else, indeed, is so difficult as to come where we put no more faith in what we have received from God than in what we are in ourselves. But put faith in Christ alone, glorifying rather in this, that we are nothing and have nothing to depend upon, so that the power of Christ may rest upon

us. To bring this about is not the work of a moment or a day, or of a single process or experience. It may require stage after stage, and process after process. But it is dear indeed to the Author and Finisher of our faith, and He is both patient and persistent in His purpose, as he is loving and gracious in his aim, and therefore He leaves nothing undone until this blessed aim is secured. And no one can read carefully the various testimonies without seeing that in every case and in every stage, the hand of the Great Physician is also the hand of the Great Author and Finisher of our faith, and that at every turn, in every instance, His wonderful counsel and excellent working is shown in the process of perfecting the kingdom of God in the heart, and so of beautifying and adorning His bride for her Bridegroom, and of making her also gladly testify the gospel to all nations in preparation for the time of His coming at hand.



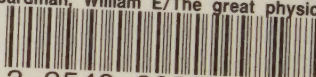


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